Seauen Sermons,

OR,

The Exercises of seauen Sabbaoths.

1 The Prophet *Dauids* Arithmetike.
2 *Peters* Repentance.
3 Christs last Supper.
4 Christ combating with Satan.
5 The Sea-mans Carde.
6 The Sinners Bath.
7 The forming of *Eue* the first woman.

Together with a short Treatise vpon the Commandements.

By Lewis Thomas, Preacher of Gods word.

Editio quarta.

BODLEIANA

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To the right Worshipful, Richard Broughton Esquire, one of her Maiesties Iustices of Assise, for the Counties of Merioneth, Carnaruan, and *Anglisea, and of her Highnesse counsell, in the Marches of Wales,* Lewis Thomas *wisheth continuall health, and perfect happinesse.*

RIght worshipfull, the care of my dutifulnes, inforced by the loadstone of your affection; and more then common kindnesse towards me, hath inboldned me, to present these few labours, the first fruits of my indeuours, to the eies of your discretion, hoping you will, in respect of good meaning, and in regard of neighbourhood, I trust, with no lesse care, vouchsafe to patronize the same, and suffer them to shelter vnder the defensiue shadowes of your safe protection.

Many I confesse haue trauailed in the same kind before me, both largely and learnedly, (far beyond the reach of my skill) many wise, and

cunning Bezaleels, fraught with all spirituall knowledge, for furthring of spiritual workemanship, hath God in our time raised (and still may rayse I wish) for the building of the temple of his son in the harts of his children, a Temple more
1.Kin.6. glorious thē that was of Salomons, though it were ouerlaid within & without, with the purest gold. My self also haue aduentured to com after them with my free-wil offring, howsoeuer worst able of a thousand, to furnish the building of the sanctuary, which though it may not presume to prease among the chiefest, yet may it looke for acceptance, at least, in his due place, like the goates
Exo.35.23 haire among the fine purple and skarlet.

The booke is too small to be termed a Volume, your labour will be the shorter in perusing it: But I trust it will be found of such value, as may, vpon due consideration, be nothing to your dislike: whatsoeuer it is, I recōmend both my selfe and it, to your good fauour, and so omitting vnnecessary circumstances, in regard of your weightie imployments, I take my leaue, resting in more affection, than protestation

Your worships to command.

L. Th.

¶ *These Texts of Scripture* are handled in this *Booke.*

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The

The Prophet Dauids *Arithmetike.*

Pſal. 90. verſ. 12.
Teach vs (O Lord) to number our dayes.

THe Prophet *Dauid* noteth the careleſſe ſecuritie, and wilfull ingratitude of carnall men, whom neither the ſhortneſſe of life, nor the plagues of God, powred out for ſinne, can ſtirre vp to a dutifull obedience.

In many precedent Pſalmes, he taketh occaſion, by checkes and admonitions, to draw the wicked and obſtinate, to a conſideration of Gods benefites and bleſſings beſtowed vppon them, as in feeding, and protecting them infinitely, in ſuffering the ſun to ſhine vpon them, the raigne to fructifie the earth, their children to multiply, and grow vp afore

them, like the Oliue plants, or like the polished corners of the Temple, their sheep and cattell to increase, &c.

Yet notwithstanding, finding them to be nothing the more thankefull vnto God, or mindfull of his goodnes, and seeing them to runne on still in their wickednesse, without remorce or feeling, as if they had beene solde to worke iniquitie; like *Achab* and *Ieroboam*. 1.Ki.21.25 The Prophet turneth to his compassions, & prayes for them that would not pray for themselues, desiring God to turne their hearts, and to continue his mercies towards them: and this is briefly the substance of al this Psalme.

Now then, to descend into a more particular narration, and to make you acquainted with the summe of the doctrine contained in these few wordes of my Text, obserue with me these twoo principall pointes, which the wordes doe offer to your consideration; *viz.* the petition of *Dauid*, and a reason or motiue inforcing the petition.

The petition in these wordes, *Teach me to number my dayes!*

The motiue in these wordes, *That I may apply my heart to wisedome.*

I will onely speake of the former in this place, *viz. Dauids* prayer.

Teach

Teach me, O Lord, to number, &c.] This text may wel be termed the Prophet *Dauids* Arithmeticke, a better Arithmeticke than our ſchoole Humanitians and profeſſors of Arithmeticke in Vniuerſities are woont to teach.

This croſſeth and vtterly confuteth the courſe of the vain men of this world, for they giue themſelues to calculate other matters.

The Marchant numbereth his debts, the Vſurer his money, the Lawyer his Clients, the Husbandman his goods and cattells, the Captain his ſouldiers: but *Dauid*, a man after Gods owne heart, knew well the vanitie of the one, and the neceſſity of this other, and better Arithmeticke.

He deſireth God to teach him to number, not his wealth, nor his riches, nor his poſſeſſions, nor his treaſures, nor his pleaſures, but his dayes, *Teach me* (ſaith he) *to number my dayes*. We reade of *Nabuchad-nezzar* a king, ſo he was like *Dauid*: but he had not learned to number his dayes ſo he was vnlike *Dauid*: This prowd king walking and ſtrowting in his royall palace at *Babel*, was numbering the Towers thereof, and was numbering his wealth, and his magnificence, and power. *Is not this great Babel, is not this my kingdome? &c.* Dan. 4. 27.

This

This Arithmetike made *Nabuchad-nezzar* prowd, and made him forget God that gaue him that power, and that honour, and that monarchie.

But this Arithmetik of *Dauids* taught him humilitie, and meekenes, and keepeth him so farfrom forgetfulnesse of God, that he rather forgets himselfe, and his kingly titles, and honour; for in this Psalme, but specially in this verse, he disclaims, as it were, from al his regal authority, power, and state, and exhibiteth himselfe a perfect patterne of humilitie.

Though he were Gods annointed, & inuested with great maiestie and honor, yet he forgat not his petigree, but hath registred the same to all posterities, in that he saieth: thou tookest *Dauid* whenas hee followed the Ewes great with yong, and annointedst him
Psal. 78. 70 to be Prince ouer thy people, of a shepheard crowning him a king.

And though he were a King of the earth, yet hee knew hee was but a king of earth, a man of the same mould that others are of, & subiect to the same corruption: nay, himselfe
Psal. 22. 6 in an other place calleth himselfe, a worme, and no man.

And as he could teach himselfe a lesson of mortalitie, so could hee teach it others also: speaking

ſpeaking to Magiſtrates, he ſaith thus; I haue ſaid, ye are Gods, but ye ſhall al die like men, and that Princes ſhould not eſcape vncontrolled; he, a Prince, telleth Princes, that they ſhould alſo die like others. Pſalme 82.

And therefore ſince Princes, and Magiſtrates, and People; and all muſt die, he praieth God for himſelf and others: ſaying *Teach vs, O Lord, to number our daies.*] Wee finde this prophet numbering, but not his dayes, as in this place, but there he numbered his ſubiects; he would needs know his ſtrength, and power, and the number of his people; but himſelf & al Iſrael ſmarted for that follie: and himſelfe being brought to the knowledge of his ſin, confeſſed he had done very fooliſhly: And therefore now he workes more wiſely, he prayeth God to teach him to number his daies: here he takes in hand another kinde of numeration. 1. Chro. 21.

The prophet ſheweth, that except the Lord build the houſe, they that build it, labour but in vaine: and except the Lord keep the citie the keeper waketh but in vaine. Pſal. 127.

There he proueth, that in building it is God alone who is the **Architectus*, both to lay the foundation, and the roofe too. *Or Maſter builder.*

In keeping of the cittie hee is the onelie watch-

watchman of Israel, that neuer slumbereth.

And here he proueth another propertie to be in God, which is, that he in teaching, is the only schoolemaster, or doctour, verifying that in the 15. of *Iohn* his Gospel, without me ye can do nothing: he is al in al, a schoolmaster of all, both learned, and vnlearned, euen to teach princes knowledge, and the Senators wisedome.

This lesson must needes be well learned, that proceeds from such a teacher: in the 86. and 119. Psalmes, he prayeth the Lorde to teach him the way of his statutes: and here he prayeth God to teach him another thing: to number his dayes.

Dauid shewes, he was no truant in the schoole of Christ, but hauing learned one lesson, he couets to learne another, and still calles vpon God, like a good scholler vppon his master, O teach me thy testimonies: teach
Ps. 119. 33. me thy statutes, teach me thy waies, teach me to number my dayes.

All that will be schollers in the schoole of Christ, imitate *Dauid*, couet to learne more &
Iohn 15. more that you may bring forth much fruit.

If you haue alreadie learned your rudiments, your Alphabet of religion, labour yet further, to come to the depth of diuinitie, like

like the Prophet *Ezech*: who when hee had waded in the waters about the ſanctuarie, he waded deeper and deeper, firſt to the ankles, then to the knees, then to the loynes, till hee could paſſe no further. Ezech. 47

We are firſt children, and then wee ſucke the milk of the word: afterwards we become men, and then wee muſt diſgeſt ſtronger meate. 1. Pet. 2.

We muſt be ſo well ſchooled, that we may be able to anſwere euery man, that ſhall aske vs a reaſon of the hope that is in vs.

So well ſchooled, that we may bee able to teach others, as *Peter* being ſtrengthned, did ſtrengthen the brethren; and as *Priſcilla*, who thogh ſhe were a woman, was notwithſtanding able to inſtruct *Apollos*, an eloquent man, and mighty in the Scriptures. Luk. 22.32

This ſhort leſſon of *Dauid* miniſtreth this inſtruction to vs, it teacheth vs, whome wee ſhould pray vnto, whom we ſhould intreate for a ſupply in our wāts, he teacheth vs to flie vnto God only, for in him dwelleth all fulneſſe. This he taught vs once before in the 64. Pſalme, where diſclayming from al other Gods, or Angels, or Saints, he ſaith, whome haue I in heauen but thee? *Dauid* did know there were many holy men in heauen, *Abra-* Pſal. 64.

ham,

ham, Noah, Moses, all the Patriarches, and Prophets, Martyrs, and Confessors before him, yet he had learned to inuocate none, to pray to none but God onely: there he taught, and here againe he teacheth, that God alone must be sought vnto, none but he implored. None can teach vs, but God, and therfore we must submit our selues to be taught onely by him.

Teach vs, O Lord, to number &c.] *Eeue* our progenitrix had learned one lesson from
Gen. 2. 16. GOD, at the deliuering of the Commaundement, wherein it was charged, that they should not eate of the forbidden tree.

But she was not contented with one, but would faine haue choise of teachers, like a truanting scholler that still changeth his mai-
Genes. 3. 4 ster: and therfore she learned a second lesson from the diuel. He taught hir, that they should not die, but should liue like Gods, knowing good and euill: but *Eeue* found him a lying teacher, for they became diuells, and death was sentenced against them and their posteritie, because they forsooke their first teacher.

Many nowadaies, specially the conceited wise, will not offer themselues, to be taught of God, but they will teach themselues, and learne of themselues, they will flie to their

owne

owne wiſedome, & their owne ſtrength, and their owne policy, and their owne knoledge; but their owne ſtrength becommeth weakeneſſe, like the ſtrength of *Sampſon*, when he gaue it to an harlot: & their policy becomes ſimplicitie, like the policie of *Haman*; when he thought to ſlay al the *Iews:* and their wiſedome fooliſhnes, like the wiſedome of *Achitophel*, which turned to follie, becauſe he had not learned it from GOD. That which they moſt glorie in, ſooneſt deceiues them, like *Abſolons* haire, that ſeeming to be his bodies beſt ornament, became an halter: as he wold haue betrayed his father, ſo his owne haire became his owne traitour, and diſcouered him to the ennemie, like *Ziba*, that betrayed *Mephiboſheth*. Iudg. 16. Eſter 7. 2. Sam. 17. 2. Sam. 18. 2. Sam. 16

All ſuch that refuſe to draw their knowledge from the fountain, they are reproued in that generall checke; *This people take counſell of their ſtocke, and their ſtaffe teacheth them.*

Saul was neuer forſaken, ſo long as hee counſelled with God, but when hee choſe a witch for his Schoolemiſtris, God reiected him, & he became his owne executioner, he that ſhuld haue ſlain his aduerſaries, ſlue himſelfe, and miniſtred greater cauſe of triumph to his enemies. 1. Sam. 28.

Teach me, &c.] *Dauid* com-

comming to be taught; first acknowledgeth his ignorance, and therfore prayeth God the author of al knowlege, to giue him knolege.

2. *Chro.* 1. we find *Salomon* the sonne asking of God wisedome: and heere wee finde *Dauid* the father asking of God wisedome also.

A good father chalkes the way first, and as gracious a sonne that well might seeme to descend from so good a father, followes the same path after, both walking towards God, a father to them both, both of one affection do aske one and the same thing, *viz.* wisdom, but respecting a diuers end; the one, to thend he might the better goueme his people; the other, to be able thereby to number his daies.

And this much shall briefly suffice for the cleering of the first note, which teacheth you (if you will learne of *Dauid*, to pray vnto God for knowledge, desire him to direct you, and teach you; as to teach you al things, so principally this: pray him to learne you to number your dayes.

This lesson well learned will bring you to the knowledge of all your other dueties. It followeth.

To number] It is ascribed vnto God by
Dan. 5. *Daniel*, that God alone numbreth, weigheth,

and

and diuideth, he measureth times and seasons, daies and yeeres, and he that is the numberer, will teach vs to number, if wee will offer our selues to be taught by him.

No lesson is more necessary for these times considering how sinne hath spread it selfe, like a leprosie ouer all flesh, and iniquitie hath gotten the vpper hand. And more then this, the vials of Gods wrath are powred out already vpon vs, to consume vs, as wee are all eie-witnesses this day: All had bin preuented if we had beene carefull to get vnto our selues this one confortatiue, more worth than all the balme in Gilead, to haue knowledge to number our dayes.

From the first words of this Psalme, to this present text now handled, the prophet recapitulateth and recounteth the shortnesse, and misery of this life, and in the tenth verse, he makes vp a kalender as it were of mans age, in that he saith, the life of man is threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres, yet is their time then but labour and sorrowe, so soone passeth it away, and we are gone. Psal. 90.

The note raised hence, must be this, the shortnes of time ought to make vs more circumspect: and certainly, if men did in a care-

full conſcience, ſuruey the ſhort ſcantling of our yeares, and croſſes incident to the ſame, they would not runne ſo wilfully to the vomite of ſinne, as they doe, and ſo ſeale vppe their owne condemnation.

The want of this conſideration blindfolds the ſinfull ſoules of men, and caſteth them headlong into a thouſand inconueniences.

Geneſ. 19. If *Lot* had numbred his owne dayes, as he liued to ſee the *Sodomites* dais both numbred and determined, when fire from heauen conſumed them, he had not proceeded to commit inceſt ſo ſoon after with his own daughters. Gen. 9. Righteous *Noah* forgat his righteouſneſſe, and being drunke, lay vncouered in his tent, his owne ſonnes being aſhamed, that their owne father had caſt off ſhame.

He could preach to the olde worlde, that their dayes ſhould be an hundred and twenty yeeres, and then ſhoulde the floud come, but he forgat to number his own daies: and therfore a ſecond invndation preuailed againſt him; he became ouerflowed with wine, as the olde world with water.

Dan. 4. If *Nabuchadnezzar* had numbred his time, when he numbred his Towers, and riches, & honor, he had not ſo ſoone loſt his honor, nor haue bin ſent out to dwell with beaſts in

the field, where hee was compelled to eate graſſe like an oxe, becauſe hee liued like an aſſe, till his haires were growne like Egles fethers, and his nailes like birds clawes.

Belſhazzar carowſing wine among his Nobles, thought of nothing leſſe, than the numbering of his dayes, although euen then the moment of time was come, when hee ſhould reſigne vp, both life and kingdome. Dan. 5

Not to ſtand vpon particulars: if the great rich man in the Goſpel had bin as carefull to number his dayes, as he was cumbered with deuiſing how to take downe his olde barnes, and to build vp new, thinking to ſtore vp for many yeeres, that voyce of terrour had not ſounded from the Numberer of times, Thou foole, this night wil they take thy ſoule from thee. He dreamed of many yeares behind, but becauſe he reckoned without his hoſte, (for he neuer ſchooled himſelf where *Dauid* learned his Arithmetike) therefore he deceiued himſelfe, and that day prooued to be the laſt of his life. Luke 12. 19, 20

Such is, and euer hath beene the courſe of carnall men, that doe fixe their eies vpon the preſent time only, and do think that the ſame ſhall neuer be altered.

This ſecuritie was far from *Iob*, when he

Iob 14.14. saith, all the time of my pilgrimage wil I wait til my changing come: as if he made it his occupation euery day, from time to time, hee waited for his changing. *Iob* hath left fewe his like behind him, few such Numberers of time recorded. *Iob* and *Dauid* both do teach vs to number our daies, as they did their daies.

Satan casteth so many golden baits in our way, that we cleane forget our time, as *Coruinus* forgot his name.

Coruinus.

1. Sam. 25. 10 We are so busied like *Nabal* about white earth, and red earth, in raping and scraping transitory trash, and so deuoted to fleshly pleasures, and deceitfull vanities of this life, that we haue no leisure at al to think on death and so we chop into the earth afore wee bee aware, like a man walking vppon a greene field couered with snow, and not seeing the waie, runneth on, and sodainely falles into a pit.

Herodotus writeth of *Sesostris* a King of the *Ægyptians*, that he was caried in a chariot drawne with four Kings, whome hee before had conquered, one of the foure casting his eies behinde him, looked often vppon the wheeles of the chariot, and was at length demanded by *Sesostris* what he meant to looke backe

backe ſo often: ſaith he, I ſee that thoſe things which were hieſt in the wheele, become preſently loweſt, & the loweſt eftſoones become higheſt, *cogito de mutatione fortunæ*, I thinke vpon the inconſtancy of things. *Seſoſtris* hereuppon aduiſing himſelfe, waxed more milde, and deliuered the ſaid Kings. This hiſtory noteth mans mortalitie.

Teach vs to number our daies.] *Dauid* ſpeakes not of yeares, or moneths, or weekes, but of daies, noting the ſhortneſſe of our life, in the word, Daies.

And the ſame phraſe is vſed of all the holy men, vpō the like occaſion: *Iacob* told *Pharaoh*, that few and euill were the daies of his pilgrimage; ſpeaking of the time: to note the ſhortneſſe of life, he names not yeares, but daies, and ſpeaking of the toiles and troubles of life, he calles it, a pilgrimage. Gen. 47.

Iob in like manner in numbering his daies, my daies, ſaith he, are more ſwift than a poſt: and in the twenty ſix verſe, they are ſwifter than ſhippes. Iob 9.25.

Our Sauiour in teaching vs to pray, bids vs pray thus: giue vs this day our daily bread. Mat. 6.11

As if we ſhould reckon the continuance of our life no longer then a day. And againe, God calling vpō ſinners, ſaith, To day if you

Psal,95.7 will heare his voice: a day consisteth but of a morning, an euening, and a noone: some Psal.55.18 are taken awaie in the morning of their life, many feele not the heate of the day; and he that drawes out the line of his life vnto the euening, liues but all the day.

1.Pet.1.24 *Peter* compares the life of man, to the flower of the grasse, whose glory endureth but for a day, it is greene in the morning, and withered ere night.

All that is within and without vs, are so many remembrances of death: all things crie Iohn 8.23. vnto vs, that we must hence, as Christ cried, & iohn 17. I am not of this world. 14

The Sunne rising in the East, and falling in the West, and all in one day, shews our rising, and falling, our comming in, and going forth of this world.

The apparell wearing vpon our backes, the meat digested and egested, and returning to putrefaction, the graues shrowding so many corpses vnder our feete: to be short, Time, the mother of al things, & the changeable state of times, euen winter and summer, colde, and heate, seede time, and harueſt, all doe crie vnto vs, that we shall weare and die, and corrupt, as they who were liuing are now dead, and lie in the dust.

First,

First we waxe drie, then olde, then colde, then ſicke, then dead, ſo is earth turned into earth.

We are not skilful numberers of our daies, like *Dauid*, til we haue learned to recount the dangers and caſualties, and vncertainties of our corruptible condition.

A ſpider being able to choake vs, and a haire to ſtifle vs, and a tile falling vppon our heads to extinguiſh vs, and that in a moment of time, when we leaſt expect ſo ſodaine calamities: we reade of *Anacreon*, that he died in eating of an egge. As it did Pirrus.

Fabian a ſenator was choaked with an haire; Pope *Hadrian* with a flie. If *Iacob* counted his time but ſhort, hauing alreadie liued an hundred and thirtie yeares, what reckoning may wee make of our time, which is farre ſhorter?

In the time afore the floud, the age of man was great: *Adam* liued 930. yeares, *Noah* 950. *Methuſaleh* 969. almoſt a 1000. yeares. Genes. 5 Gene. 5. 26

But after the floud in *Terah* his daies, who was father to *Abraham*, the age of man was a great deale ſhortned from 900. it was brought downe to two hundred, and vnder.

Terah liued 205. *Abraham* his ſonne not ſo long, 175. *Moſes* 120. *Ioſua* an hundred Gen. 11. 32.

and ten.

Pſal.90. In the Prophet *Dauid* his time, it was ſcanted yet ſhorter by much, halfe in halfe: he counted the yeares of men to bee threeſcore and ten. All hath this vſe, it teacheth vs to looke backe into our liues, and to learne to redeeme the time, by a timely repentance.

To draw to a concluſion, life it ſelfe is but an harbenger of death, and wee liue to die.

God that numbered the heires of our head, hath numbered our yeares alſo, and wee cannot paſſe them, whether in middle age, or in old age, or in infancie, when, and where, and how, we know not; for the iſſues of death are in the hands of God.

When our end and finall diſſolution ſhall come, is therefore concealed from vs, becauſe we ſhould alwayes be prepared, and thinke euery moment vppon death, the ende of all fleſh.

As a bird guideth her flight with her traine, ſo the life of man is beſt directed by a continuall recourſe vnto his end. Now the Lord of life and death, in whoſe hands is the breath of euery liuing thing, ſo direct vs by his holie ſpirit of grace, that we may learne to number our daies: that we may runne out this ſhort race of our ſinfull pilgrimage, in god-

godlineſſe and much patience, looking to Ieſus, the author and finiſher of our faith, that when we ſhall haue finiſhed theſe dayes of ſinne, we may be tranſlated to a better life, in the kingdome of glory which God hath purchaſed to vs, in the bloudſhedding of his beloued ſonne: to whome with the father, and the holyghoſt be rendred all glorie, maiettie, power, and dominion, now, and euer.

Amen.

Peters repentance.

So hee went out, and wept bitterly. Mat. 26. 75.

IN regard of the diſſoluteneſſe of the preſent age wherein wee liue, and generall iniquitie of theſe the worſt and laſt times, wherein the ſins of men are multiplied, beeing growne to the full, and vnrighteouſneſſe is increaſed vpon the earth, as was fore-tolde by our Sa-

uior

uior Christ, in the 24. of Matthew his Gospel, for that we are all better acquainted with sinne, than with the remedie for auoidance of sinne, which is repentance, without which we neither can haue peace of conscience, nor yet the fauor of God, who is a father to none but the penitent, such as are truly humbled vnder the burthen of their sins, and do carry a purpose of amendment.

I haue indeuoured at this time, to lay before your eies the true portraiture, and the liuely Anatomie of a repentant sinner in this example of *S. Peter*: you shall behold him chawlking out the waie that leadeth to repentance, whose foot-steppes you must follow, foote by foote, and steppe by steppe, if you will come where he is, where is perfect peace and ioy, such ioy as shall not be taken from vs, greater ioy and glorie than *Peter* had on mount *Tabor*, where Christ was transfigured. Luke 9

Peter wept here for a time, and that but a short time, in respect of eternitie; but there he reioyceth continually, without ceasing, his ioy hath no terme, nor limitation of time. So is it verified which was spoken by our Sauior Christ, in the fift of Mathew, happy are ye that mourne, for ye shall reioyce.

Peters

Peters mourning is turned to mirth, his sadnesse to solace, his pain to pleasure, his repenting to reioycing, for Christ hath wiped away al teares from his eies, bicause, with him the first things are past already, and now hee is crowned with glory like the Angels.

And this he hath now in heauen, because God loued him walking a good disciple here on earth, shewing himselfe to be indeed what he was in name, videlicet, *Simon* an obedient hearer.

He is also called *Peter*, videlicet, confident and strong in faith, like a rocke, inuincible.

And in this place wee find him penitent, his obedience is testified in the historie of his life, for at Christ his commandement he forsooke his calling, and became his disciple: his strength of faith our Sauior himself proueth, where he saith vppon his confession of him; thou art *Peter*, and vppon this rocke will I build my congregation. Mat.16.18

Hee was penitent, the wordes now read vnto you do proue the same: for after he had sinned, he went out and wept bitterly.

O that euery Christian man were thus qualified like *Peter*! these three graces, repentance, faith, and obedience, are better welcome vnto God, than the three presents Mat.2.11 giuen

giuen by the wiſemen vnto Chriſt, golde, frankenſence, and mirrh, are not ſo precious.

But before I proceed to the embowelling of theſe woordes now read vnto you, I muſt firſt acquaint you with the ſubſtance of that, which went before my text, being the occaſion of the words now to be handled. When Chriſt was about his paſſion, and euen now was readie to be offered vp vnto his father, for the ſealing vp of our redemption, beeing vnder the handes of the ciuill magiſtrate, to be either condemned or acquited, the Text ſaith, *Peter* ſtoode a farre off, to ſee the end, as the fiftie eight verſe witneſſeth, there wee reade that he came into the high prieſts hall, and there ſate downe with the ſeruants, to ſee what would become of Ieſus.

And while he ſate there, the hiſtory noteth, that a maid came vnto him, & chalenged him to be one of Ieſus diſciples: thou alſo waſt (ſaith ſhe) with Ieſus of Galile; reade the *69.* verſe, and ſo forwards, but hee denied, and ſaid, I wot not what thou ſayeſt: the ſecond maide came, and charged him in like maner, and then he ſwore, he knew not Ieſus.

Being the third time charged by the ſtanders by, he began to curſe and ſweare, that he knew not the man: ſuch is our corruption,

and

and Satans policy, in tempting vs, when we fall once, we fall againe & againe, like *Peter*, who hauing denied Christ once, made no bones of it, to denie him the second, and third time.

Marke the degrees of *Peter* his sinne: first he denied him simply, without any oath, as one not greatly regarding what the maid said vnto him, I wot not what thou sayest: but the second time he rapt out an oath, he knew not the man: and the third time hee proceeded to curse and sweare.

A bare oath would not serue, and therefore he curst himselfe too, he was become so cunning and so prompt a swearer, as if he had made an occupation of it all his life before.

So soone as he had learned to lie, he had learned to sweare, for lying and swearing are partners, like a theef and a receiuer, inseperable companions; and as I may say, sworne-brethren, that alwaies iumpe together in a sinfull society.

And hauing learned to lie, and sweare, hee had learned at once to curse too: cursing came in like a sixt finger, to make vp the messe, when the table was full already.

Wee neuer reade of *Peters* swearing any where else, yet here vpon a sodaine, oaths and curses,

Gen.9.22. curſes, ſhewed themſelues ſooner than *Cham* ſpied *Noahs* nakedneſſe.

2.Ki.3.23] The watchword which the *Moabites* vſed in the chaſe of their enemies, was this: Now *Moab* to the ſpoile: and Satans watchworde to the ſinnes that preyed vpon *Peter* in this place, was this: Now lies and othes, and curſes, to the ſpoile: and they made ſuch a ſpoile of *Peter*, that like a man in a trance, or diſtracted of his wits, he wiſt not what he did, nor once remembred himſelfe, no more than Dan.2.5. *Nabucad-nezzar* remembred his dreame, or Gen.9.35 *Lot* his inceſt. See what we are, being left to our ſelues, *Peter* euen now confidently ſaide, that he would lay downe his life for his maiſter: yet hee that woulde ſeeme to bee the ſtrongeſt, ſhewed himſelfe the weakeſt, and he firſt denied his maiſter.

This was *Peters* fall: but we are to ſpeake of *Peters* riſing, and of *Peters* repentance, for ſo ſoone as he was wakened with the alarum of a ſeely Cocke, he began to remember his ſinne, and to weigh the greatnes of it: for ſo *Marke* recordeth of him, and *Peter* ſaith hee remembred the words of Ieſus, & weighing that with himſelfe, he went out and wept: our text ſaith, he went out, and wept bitterly.

Mar.14.72 *So he went out*] This text affordes three ſpeci-

ſpeciall notes, being three degrees of *Peters* repentance, viz. remembrance of ſinne, remorce of ſinne, hearty inward ſorrow for ſinne, ſending forth outward ſignifications, euen ſtreames of teares. Thus hauing found out the mine, let vs now dig for the treaſure.

So he went, &c.] This word *So* doth ſend vs to the firſt woordes of this verſe: for the word dooth in nature imply a neceſſary coherence or connexion of the wordes of my text, with that which went immediately before in the ſame verſe: the firſt words of this verſe are: *And Peter remembring, &c.*

The Cocke, by crowing, did put *Peter* in remembrance, for before he neuer thought vpon his ſinne: he was careleſſe til the cocke warned him: thereby we learne, that the firſt ſteppe to repentance, is the remembrance of ſinne, and therefore the prophet *Dauid* ſaith, My ſinnes are euer before me. Pſal. 51.3

As if he had kept a regiſter, or a memoriall booke to looke vpon, that the cleere view of his ſins might worke a deteſtation therof, and ſo ſend him ouer vnto God for remiſſion, as the Iſraelites fled to the braſen ſerpent when they were ſtinged with ſcorpions. Num. 21.

And leſt any of his ſinnes ſhoulde ſcape him, the ſame Prophet deſireth the Lord to purge

purge him from his ſecret ſinnes.

Nothing holdes a man ſo long in ſinne, as the want of due conſideration.

The very remembrance of ſin in a carefull remorce, is of force enough to batter the very heart of a chriſtian man, that carrieth any feeling, and is not altogether obdurate, and hard hearted like Pharaoh, one that can not repent.

For I ſpeake not of them that are eſtranged from God, and are giuen ouer to a reprobate ſenſe, deſpiſing the Lord in the ſtubbernenesſe of their corrupt natures, knocke he neuer ſo oft at the doores of their conſciences.

Such, if at any time they ſhall remember their ſinnes, are nothing humbled to repentance, like *Peter*, who went out and wept, but they grow male-content, and deſperate, like *Iudas*, who hauing bethought himſelfe, how traiterouſly hee had dealt with his Maiſter, went out and hanged himſelfe.

Mat. 27.5.

See the differences of effects of conſideration, in the good, and in the wicked, the remembraunce of ſinne worketh a biting remorce, and a great grieuing ſorrowe in both good and bad, but it breedes a godly ſorrow in the one, & a deſperat ſorrow in the other: ſuch

ſuch a ſorrow, as in the godly priks them forward to repentance; ſuch a ſorrow in the wicked, as doth driue them to deſpaire, like *Achitophel* and *Cain*.

Remembrance of ſinne to the wicked, is the hideous hand-writing vpon the wall that droue *Belſhazzar* into a dump. This conſideration is the verie key that openeth the doore to the cloſet of our harts, where all our bookes of accounts do lie. It is the very looking-glaſſe, or rather, the eye of the ſoule, whereby ſhe ſeeth her ſelfe, and looketh into her whole eſtate. Dan. 5.

In the ninth of *Deut.* and ſeuenth verſe, *Moſes* chargeth the people to remember their ſin, and there he puts them in remembrance, how oft they prouoked the Lord; by that meanes calling them to repentance. Deut. 9.

He went out, &c.] Now comes in another ſtep of *Peters* repentance: he firſt weighed his ſinne, as *Marke* noteth, and in the meditation thereof, being now throughly wakened from his former drowſines, and ſlumber of ſin, he went out: wherein note the effectuall operation of Gods ſpirit in the children of God: after we haue ſinned, preſently the grace of God calles vs home againe, and ſuffereth vs not to reſt; like the Doue, that being

Genes. 8 ſent out from *Noah*, found no reſt for the ſole of her foote, til ſhe returned to the Arke: nor can *Peter* now find any reſt, til he had found Chriſt by repentance, whom he had loſt by deniall.

Peter his ſinne was great: it was no ſmall baite that Satan laide in his waie; for what greater aduantage could Satan almoſt haue wiſhed than this, vnles he had driuen him to diſpaire too? and ſure he had preuailed in this alſo, had not the neuer-failing hand of Gods mercy ſtaied him vp after his fall, for his own glorie, and to the vnſpeakeable comfort of the godly, who though they fal, can neuer fal away: for the promiſe of God ſtandeth ſure, and hath his ſeale: *Deus nouit qui ſunt ſui*, God knoweth who are his.

And our Sauiour Chriſt ſaith; of thoſe whome thou haſt giuen mee, I haue not loſt one, ſaue the ſonne of perdition.

Ioh. 17. 12

Peter went out, &c.] Beeing aſhamed to ſtay any longer in the place, where he had ſo groſſely ſinned, in denying his maiſter, and, for that in regard of the company, he could not ſo well aduiſe himſelfe of the greatnes of his ſinne, by ſounding the very bottom of his conſcience, by a due examination, he left the company, and went out.

He

He went out, &c. As *Isaac* went out into the fields to pray, so *Peter* went out to meditate and consider what he had done. The faithfull soule when it is desirous to enter into any holy consultation, or conference, couets to be alone, like Christ in the desart, sequestred from the societie of men. *Iacob* being alone wrastled with the Angell, and preuailed for a blessing. *Ionah* went out of the cittie *Ninnie* to mourne. Gen.24 63 Mat.4 Ge. 22. 24 Ionah. 4.5

Moses was bid to put off his shooes, when he pressed neare the flaming bush; so we must put off our shooes of carnalitie, and go out from our selues, as it were, casting off our olde affections, as the adder casteth his slough, if we will treade vpon holy ground, and presse to come where God is. Exo.3.5

Peter, so long as he stayed in the high priests hall, among the enemies of Christ, he became as one of them, and had quite forgotten, that ere Christ was his maister, or he his scholler, and therefore he denied him whom he should haue confessed; but being diuided from those wicked ones, he deepely weighed within himselfe, the guilt and greatnesse of his sinne, as if he should haue reasoned in this or the like sort with himselfe.

Oh, what haue I done, miserable man

that I am! how daungerouſly haue I fallen, in denying the Lord of life, my Lord?

I, a rebellious ſinner, to denie him that ſaued me, and by his death, redeemed me. And was I ſo wicked, as hauing denied him once, I muſt proceede to denie him thrice together, and that with oaths, and curſes, and bannings? Hath my proteſtation and confident boldeneſſe come to this iſſue? Haue I ſhewed my ſelfe ſo cowardize, and ſuch an impotent weakling, that I could not remaine conſtant till the morrow?

This laſt day, I proteſted, if al the world were offended, yet I would not be offended; yea, I was ready to lay downe my life for Chriſt my Lord, and yet, loe, before the cock crew twiſe, I haue denied him three times.

Mat. 26. 33

O periured wretch that I am! how haue I tranſgreſſed? what a ſhipwracke haue I made of my faith, by denying him that died for me? I that thought my faith ſtrong enough to incounter with the whole world, moſt ſhamefully ſuffered a maide, a woman, and the weaker veſſell to diſcountenaunce me.

Is this, not to be offended? is this, to giue my life for my maiſter? nay, is not this, to forſake him quite, and to ioyne with the wicked

Iewes

Iewes, to condemne and crucifie him?

For, what could I haue doone more heinouſly againſt him, vnleſſe I hadde ioyned with the wicked, to take his life from him? *Iudas* did but betray him, and ſel him for mony, and I haue voluntarily denyed him, without hire, and without money.

The world hereafter, and all poſterities, ſhall take knowledge of my ſinne. My name deſerues to goe with a brand vpon it, like the name of *Ieroboam*; my name cannot once be mentioned, but my ſinne muſt likewiſe be remembred.

Ieroboam goes with his traine, *Ieroboam* that made *Iſrael* to ſinne: and *Peter* deſerues to haue his traine too, *Peter* that denied his maiſter. In this, or the like manner, *Peter* at his going out reaſoned with himſelfe: and ſurely, nothing is ſo mightie in operation, nothing ſo forcible, as the benefit of conſideration: the carefull weighing of our ſinnes, it is the very ſtone, that muſt ſincke into *Goliah* his temples, it is the ſpirituall hammer, breaking the ſtonie hardneſſe of our hearts. And Satan ſhould neuer be able to deteine ſo many ſinfull ſoules in the ſlauerie of ſinne, if they did but examine, and conſider of their ſinnes. 2.ki.10.29 & 2.Ki.3.3

For this examination, this going out with *Peter* to parly with our ſinnes, where it hath his effectuall working, there it ſifteth euery corner of the conſcience: it lights a candle in our vnderſtanding, and makes a ſearch, and as it were, a queſt of inquirie, through the ſinful places thereof: it ſearches, and ſweepes euery foule corner, like the woman that had loſt the groat: and when they are all ſommoned, & do make their apparance at the barre of conſideration, they are all arraigned, and condemned, and executed, and our ſoules quite ridde and purged of them, like a priſon at the goale deliuery. This examination layeth open, as it were, by way of euidence, al the loſſes, and harmes done by ſin: as the looſing of the grace of God, which once was giuen vs, and in all things accompanying grace, as the vertues and gifts of the holyghoſt, wherwith the ſoule was beautified.

Luke. 15. 8

Secondly: the loſſe of Gods fauour, and his fatherly protection: Thirdly, the loſſe of the reward of all our good works: Fourthly, the loſſe of the peace of conſcience: Fiftly, wee make our ſelues guiltie of eternall condemnation, and ſo conſequently, do bind our ſelues to all thoſe incumbrances, whereto the reprobates are ſubiect, as to be inheritor of

hell

hell fire, and to be in the power of the diuell and his Angels.

Theſe are the loſſes and inconueniences, which we draw vpon our heads in euery ſin that wee commit, and haue wee not neede then to goe out with *Peter* after euerie ſinne that wee commit, weighing the greatneſſe thereof, as he did, and neuer reſt, like the reſtleſſe doue, till we flie to God, as the doue to the arke, by an vnfained repentance?

This made *Peter* go out, and this was his conſideration, and the ſame muſt bee ours too, if we will haue reſt to our ſoules, or peace to our conſciences.

Hee went out, &c.] The place from whence he went, was the higheſt prieſts hall, the place for iudgement, where Chriſt was arraigned, where the ſcribes and people were gathered together againſt Chriſt, none but wicked men aſſembled in that place: and here was no place for *Peter*.

Therfore he went out:] Good men muſt not accompany with the wicked at any time; and if they happen to light in their ſocietie, like *Dauid* among the Philiſtins, they ought then to make ſpeede to goe out from them, according to the counſell of *Salomon*: turne away from the wicked man: The Lord will Proue. 15.

haue the righteous to goe out from the wicked, as *Lot* went out of *Sodome*, to dwell in *Zoar*.

" *Peter* ſate in denying his maiſter; but now being brought to the knowledge of his ſinne, he beſtirred himſelfe and went out: when we are moſt ſecure, and at greateſt eaſe, reſting our ſelues as it were in the chaire of ſecuritie and drowſineſſe, then is Satan moſt vigilant and watchfull to ſnare vs.

As when *Iobs* children were feaſting, and thought leaſt of any danger towards themIob.1.19 ſelues, the diuell ſpied his opportunitie to deſtroy them, by throwing the houſe vppon their heads.

When *Belſhazzar* was ſitting at the table,Dan.5 carowſing wine among his nobles, in veſſels of ſiluer, and veſſels of gold, then were the hideous fingers vpon the wall, ready to pen his tragicall end, and the ruine of his kingdome.

Gc. 19. 33 *Lot* had no ſooner betaken himſelfe to eaſe in *Zoar*, but Satan preuailed againſt him, to cauſe him committe inceſt with his two Gen. 9. 21 daughters: he tempted *Noah* the preacher of righteouſneſſe, after he had planted himſelfe a vine-yarde, to take ſo deepe a taſte of the grape, that he became drunke, he became

ouer-

ouerflowed with wine, as the old world with water: and this was a worse deluge then the first.

He that preached to others but a little before, could not preach to himselfe a lesson of sobrietie, but lay vncouered in his tent, and was a rebuke to his owne children. If these mighty ones haue bin ouerthrown, how shal the weaklings stand? No maruaile if the low shrubs be rooted out and supplanted, since the tall cedars in *Lebanon* are thrown down.

This securitie was farre from *Iob*, who, as he shewed himselfe in other things to be patient, shewed himselfe in this to be vigilant, in that he saith, I feared all my wayes. If *Peter* had watched Satan, as Satan watched him, he had not bin snared: but when he sate, Satan saw he was careless, and therefore the more subiect to be tempted, and to be ouercome.

We reade of the cranes, that when they flocke together to feede, one of them vseth to feede a farre off, and that crane so singled from the rest, still as he feedes, lookes round about him, and obserues if any danger bee towards them; if he spie any body drawing nigh, then he giueth warning to the rest, and so they saue themselues. Shall this policie rest Plinie.

in

in vnreasonable birdes, and shall it not bee found in man? If when *Peter* his bodie had taken it rest, his soule had wakened, and obseruing Satan casting a net about him, to intangle him, he had deceiued the deceiuer; but while he sate, his enemy walked round about him, and circumuented him so, as he had no power to escape.

Peter sate when hee fell, like a man in a slumber that falles besides his chaire; but now hee standeth vp, like a man newly wakened out of a dreame, and he goeth out. The godlie are euer (for the most part) noted, either going, walking, or running. The Prophet *Dauid* desired the Lorde to teach him to goe the path of his commandements: & hauing learned to go, he had also learned to run the way of his commaundements: I will runne the way of thy commandements. One comes running to Christ, desirous to know what he must do, to obtaine eternal life, he thought he could not runne fast inough, being in the way to eternal life.

Pſ.119.33.

Pſ.119.32.

Luke.10.

Mat10,17.

Zacheus ranne to meete Christ: a certaine blind man in running to Christ, threw awaie his cloake, to the end he might runne the faster.

Luke 19.4

And *Peter* held his station no longer, but beſturd

beſturd himſelfe, and made haſte to go out, when he felt the liuely ſoule ſtirring motion of Gods ſpirit calling him to repentance.

Samuel could not ſleepe, when the Lord called, nor *Peter* ſit any longer, when the ſpirit of God called vppon him, by the crowing of a cocke. Let vs learne of *Peter*, to yeeld to the working of Gods ſpirit; now the cock croweth, and as many as are watchfull may heare it: now then let vs prepare our ſelues to repent like *Peter*. 1. Sam. 3.

And he wept bitterly.] Here is the third degree or ſtep of his repentance, teſtified by his teares.

Plinie writeth that the teares of the vine do cure the leprozie of the skinne: So the tears of the faithfull, grafted into the true vine Chriſt Ieſus, do cure the leprozie of ſin.

S. Aug. ſaith, when the Eagle waxeth old, ſhee plungeth her winges into a fountaine of cleere water, and ſo renueth her ſtrength: ſo we muſt waſh and bathe this whole body of ſin, ſo ſhal we becom luſty & yong as an Eagle.

S. Cyrill vpon this weeping of *Peter*, ſaith; *Locum flendo recepit, quem negando perdidit:* Hee found that in weeping, which he loſt by denying: and though he denied him, ſaith *Nazi-*

Nazianzene: God is more merciful, than man can bee sinfull; if man will be sorrowfull. As
2. King. 2 *Elisha* threw salt in to the waters, to make them sauory and sweet, so must we season our prayers with salt teares, to make them sauorie vnto God.

Great cause had *Peter* to weep, consideri-
1. Sam. 1. 7 ring the greatnesse of his sinne: for if *Annah* had cause to weep for her barrennesse, much more cause had *Peter* for his barrennesse of faith.

If *Rachel* wept for her children, because
Iere. 31. 15 they were not, much more cause had *Peter* to weep for his graces, bicause they were not.

If *Agar* wept, being turned out of her masters house, should not *Peter* mourne much rather for turning himselfe out of his masters
2. Sam. 13. 19. house, and denying his coate?

If *Thamar* wept, being deflowred of her virginitie, hath not *Peter* cause to weepe, for being depriued of his faith and constancie?

If the virgin *Mary* wept for the death of her Son, as if her soule had bin pearced thorow with a sword, hath not *Peter* cause to weepe, for denying him that died for him?

Many causes we see may procure tears; but sure, to deny Christ as *Peter* did, is a cause that should euen dissolue all eies into teares.

If

If the eie be drie at any time, it ought in no case to be drie when we should weep for sin.

No teares are lost that fall from the eies of godly men, for God catches thē before they can fall to the ground, and he treasureth them vp in his bottle. Psal. 56. 8

If you will direct this watery humor to his due course, and deriue this floud of affection to the right channell, we must weepe for our sinnes like *Peter*.

Such weeping, is both the salue and smart of sinne, curing that which it chastneth with true remorce, and preuenting needs of new care, with detestation of the disease.

Teares tie the tongues of all accusers, and soften the rigor of the seuerest iudge: when they are most pitifull, they are most powerfull; and when they are most forsaken, they are most victorious; full of strength, like to *Samsons* hairy lockes, euen to foyle whole armies. Iud. 16

This heauenly dew of deuotion neuer faileth, but the sunne of righteousnes drawes it vp, and vpon whose face soeuer it droppes, it makes the same most amiable and glorious, like the face of *Moses*, when he came down from the Mount. Exo. 34. 35

Most sweetly was it vttered by a Diuine of sweetest

ſweeteſt vtterance, that repentant eies are the cellars of Angells, and penitent teares, their ſweeteſt wines, which the ſauour of life perfumeth, the taſte of grace ſweetneth, and the pureſt colors of returning innocency highly beautifieth.

O that our hearts were ſuch a limbecke, euermore diſtilling ſo pure a quinteſſence, drawne out from the weedes of our offences, by the fire of true contrition! Heauen would mourne at the abſence of ſo precious a water, and earth lament the loſſe of ſo fruitfull ſhowres.

Sure, til death cloſe vp the fountaines, they ſhall neuer faile running: and then ſhall our ſoules be ferried in them to the hauen of life, that as by them wee were firſt tranſported from ſinne to grace, ſo in them we may be wafted from grace to glorie.

And thus haue I deliuered vnto you, the three degrees of *Peters* repentance, which ſtep we muſt al pace, if we wil treade the way that leadeth to eternall life.

2. Cor. 1.7 And now, if I might be ſo priuiledged, that I might receiue what I would at Gods hands, like *Salomon*; I would intreat no more but this of him, that he would direct euery one of vs to keepe theſe ſteps, which his apoſtle

ſtle S. *Peter*, had troaden out afore vs.

There is none of vs but hath offended with *Peter*, we haue denied Chriſt as he did, though not in the ſame maner, yet ſure in as great a meaſure: and had wee liued to haue ſeene Chriſt in the fleſh, and had bin in like ſort vrged, as *Peter* was, we would not haue ſticked to haue likewiſe offended.

But, how many are among vs, that though they confeſſe Chriſt in name, doe not denie him in deedes and workes? wee profeſſe the name of chriſtians, but liue like Infidels, hauing a ſhew of godlineſſe, but denying the power of it. We haue nothing from Chriſtianity, but the name, like *Labans* Idols, that were called gods, and yet were but blocks.

What fruit hath the word wrought in vs? what amendment of life? what reformation? euery man ſound himſelfe, and deſcend into his owne conſcience, and he ſhal find himſelf now nothing better than hee was many ſcore yeares agoe: as proud now as euer, as couetous now as euer, as vaine euery way now as euer, as vnapt to ſerue God now as euer; and what elſe is this, than to deny Chriſt?

Although Chriſt is preached vnto vs euery Sabboth, and wee all in good meaſure acquainted with the will of God opened vnto

vs

vs in his word, yet who careth to walke worthy of his knowledge, and to practise in a holy obedience that which we know; and is not this to deny Christ?

Wee heare how straightly God commaunds vs to keepe his Sabboth, and yet wee wilfully violate the same: if wee present our selues in the beginning of the Sabboth, to offer vnto God the morning sacrifice, we wil not come in the afternoone, to giue him the euening incense: but wee reserue the better part of the day to our selues, and doe bestow it vppon our lustes: and is not this to denie Christ?

Peter, after he had weighed the greatnes of his sinne, was so offended with himselfe, that he had almost drowned himselfe in his owne teares. Since wee haue sinned with *Peter*, let vs repent with *Peter*, who after this did sinne no more. The same *Peter* after this, tooke penance of himselfe, for his Denial, and couragiously gaue vp his life for the testimony of Iesus Christ.

Let euery one of vs thē go forth with *Peter* and weepe before the Lorde, like *Ezechiah*, that he may forgiue vs our misdeedes. If we had as many eies in our heades, as there bee grasse-pilles vpon the ground, yet we ought

to

to weepe them all out for our ſinnes.

If euer there were a time for teares, then this is the time, wherein eye-ſtreames ought to be moſt behooueful; for this is the time of our viſitation, this is a time that ſhould be deuoted wholly to mourning meditations, like the captiue Iſraelites vppon Babilons banks.

Were *Ieremie* now aliue, and ſaw the iniquity of theſe times, and the vialls of Gods wrath already powred out vppon this Land, and the inhabitants thereof, for the ſin therein committed, hee would againe renue his tragicall ditty in the ninth of his prophecie; O that my head were a well of water, and mine eies a fountaine of teares, that I may weepe day and night, for the ſlaine of the daughter of my people!

The ſcarcity and ſtraightnes, wherewith we yet are, & of long time haue bin afflicted, ſhould force vs to take vppe a lamentation, and to howle out with thoſe husbandmen in *Ioel* his time, for the wheat and for the barly, becauſe the fields are waſted, and the harueſt is periſhed.

Our *Ephah* is become ſmal, but the *Shekel* great, and God hath vtterly broken the ſtaffe of our bread, as *Ezechiel* ſpeaketh, and had

we not need to weep bitterly with *Peter*, & with *Dauid* to water our couch with tears?

Yet notwithstanding all this: where is that humiliation that is required? who yet returneth to the Lord? nay, we seeme to be hardened in our sins, and we haue made our harts, like the adamant, that the impression of gods graces cannot enter.

Resembling herein wicked *Pharaoh*, and those senceles Ægyptians, who were so frozen in the dregges of their sins, & their hearts so stony, that the ten plagues powred vppon them, did no whit humble thē, or make them to relent.

Amos 4. The like remorceleſſe obduratiō we read of in the fourth of *Amos*, there the Lord checketh the people for their rebellious obstinacy, in not reforming themselues according to his righteous iudgements.

I haue giuen you cleanneſſe of teeth in all your citties, and scarcenes of bread in all your places, yet you haue not returned vnto mee, (saith the Lord.)

I haue also withholden the raine from you, when there were yet three moneths to the haruest, and yet you haue not returned vnto me.

I haue smitten your fieldes with blasting and

and mildew, your great gardens and vineyards,& I haue ſent the peſtilence amõg you, to deuoure you, and ſtill concludeth euery plague with this bitter complaint, and yet you haue not returned vnto mee, ſayeth the Lord.

There are none of the aforeſayd plagues, but haue bin inflicted vpon vs, yet we ſhew no reformation.

It is not long ſince God ſtrooke vs with the rod of peſtilence, being a generall plague, that did ſpreade it ſelfe ouer all the land, and almoſt ouer euery particular congregation, and yet that did not humble vs.

What hart can think of the ſorrows of that time without compunction, or what eye can looke back to the ruines of thoſe times without compaſſion? Was any ſorrow, ſince that time like the ſorrowes then, when the fatteſt and welthieſt of vs were compelled to ſeeke our bread with ſighes, and to giue our pleaſant things for meate to refreſh our ſoules?

What a time of ſorrow and perplexity was it, to ſee all our friends and neighbours, to ſtand a farre off, diſdaining to aproach neere vs? how did the deſtroyer beſtirre himſelfe, in taking away the ſtrong man? the graues do yet witnes that ſhrowd ſo many corpſes.

They who this day, carried the dead bodies to their graues, were themselues on the morrow carried by others into their graues.

The parents mourned for the death of their children, and the children mourned as fast for the death of their Parents.

This was the time of our visitation, yet who now regardeth it? it is all now forgotten, like a wonder that dureth but nine daies.

At that time the Lord tooke from vs our markets, and faires, the greatest stay of the common-wealth, and not for a Sabbaoth of weekes, but for many weekes, many Sabbaoths, euen a Iubile of Sabbaoths.

During the time of that humiliation, euery one seemed to turne vnto the Lord, and the Lord turned from his fierce wrath, and so the plague ceased.

But all that is now gone from vs, like a dreame, and we haue since returned, like the dog to the vomite, and like the filthy sow, to our old wallowing in the mire.

And therfore a second plague hath ouertaken vs: this plague of famine, being indeed so great, as the like hath not bin seene in the memory of any man now liuing, or of our fathers afore vs.

This is a time, wherein that proclamation

whereof

whereof we reade in *Ioel*, might well be publiſhed in our ſtreetes.

Heare O elders, & hearken O ye ancients, whether any ſuch thing hath beene in your daies, or in the daies of your fathers: tell your children theſe things, and let your children tell their children, and their children againe another generation. Ioel, 1.2.

And we muſt yet look for the continuance of this plague; for till we leaue our ſins, God will not leaue off to puniſh vs.

I do not ſee any meane of reconcilement or pacification of this great wrath, but euen mighty and ſtrong crying vnto the LORD, and a generall forſaking of ſinne. We muſt take a couenant of our ſelues, that we will no more tranſgres, as the people did in the time of Ioſuah.

When *Niniueh* was but threatned, it ſpeedily repented, the King himſelfe and all the people beleeued God, and proclaimed a faſt, and put on ſack-cloth, from the greateſt to the leaſt of them, and they cried mightilie vnto the Lord, and turned from the euil way, and from the wickedneſſe that was in their handes; and as they repented, God repented of the euill, that he determined to do vnto them, and he did it not. Ionah, 3.

Let vs humble our ſelues, like theſe *Niniuites*, by turning to the Lord, with faſting, weeping, and mourning: for the Lord is gracious, ſlow to anger, and of great kindneſſe, and ſuch a one as is ſory for our afflictions.

If we thus vnfeinedly turne vnto the Lord, he will yet be ielous ouer vs to ſpare vs, and to remoue theſe iudgements.

He will yet open the windowes of heauen, and inſteed of curſes, powre vpon vs twiſe ſo many bleſſings, as he doubled to *Iob* his goods: inſteed of ſcarcitie wee ſhall yet haue plentie, for the mouth of the Lord hath ſpoken it.

I will yet ſend you corne, and wine, and oyle, and you ſhall be ſatisfied: the paſtures ſhall yet be greene, and the fields ſhall reioyce for the harueſt.

Ioel 2. 23. I will giue you the raine of righteouſnes, I will cauſe to come downe for you the firſt and the latter raine, and the barnes ſhall be full of wheat, and I will render vnto you the eares that the canker-worme hath eaten, and the eares, that the caterpiller hath deuoured, and we ſhall yet reioyce before the Lord, euery man vnder his owne vine, and vnder his owne figge tree.

Sic paucis lachrymis, gaudia magna dabit, for a few

a few ſhort teares, he wil giue vs infinit ioyes: ſuch ioyes as neither eye hath ſeene, nor eare hath heard, nor hath it entred into the heart of man, what God hath prepared for them that loue him. For the accompliſhing of which ioies, and finiſhing of theſe daies of ſin, O thou whom my ſoule loueth, make haſte like the Roe vpon the mountaines!

Amen.

Christ his last supper.

The Lord Iesus, in the same night that he was betrayed, tooke bread: and when hee had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you: doe this, as oft as you do it, in remembrance of me. 1. *Cor.* 11.23.

ALL the volume of Gods booke, dooth most plentifully lay out the vnspeakable loue of God towards vs, in creating vs in holinesse, protecting vs in security frõ millions of daungers, which else would swallow vs vppe, in gouerning vs with the scepter of his word, in sanctifying vs with his comfortable spirit, in illuminating vs with his knowledge: but most of all, for sauing vs, when we had lost our selues, being now redeemed

not with siluer and gold, but with the death of his beloued son Christ Iesus, who humbled himselfe to the death of the Crosse, and sustained all contumely, shame, reproch, yea the very paines of hell for our sakes, al for vs.

All being infallible testimonies of the superabounding loue of God, in giuing vs his Sonne to die for vs, that so many as beleeued on him should not perish, but haue euerlasting life.

And this loue of God is made manifest vnto vs by twoo speciall pledges or tokens: that is, by the two sacraments, that of Baptisme, and this of the Supper of the Lorde: both like Iohn Baptist, doe poynt at Christ, Reuel. 13. 8 the lambe of God, the slaine lambe from the beginning, whom they that know not, abide in wrath. Both declare and shew forth Iesus Christ crucified, and that we haue remission of our sinnes in his bloud only.

Baptisme is that holy institution of Christ in the new testament, wherin we are washed with water, in the name of the Father, the Sonne, and the holy Ghost, to signifie that we are receiued to grace, by the vertue of Christs death, that by his bloud we are cleansed from our sinnes, and are regenerate by his spirit, and therin are bound to testifie

a new-

a newneſſe of life, after our new birth.

This baptiſme containeth three things; The ſigne, water, the ceremonie, the ſprinkling of the water, and the things themſelues, viz. the ſprinkling of Chriſts blood, and the imputation of his righteouſnes.

This other of the Supper of the Lord, repreſenteth likewiſe Chriſt crucified; and aſſureth vs, that by his death we are freely ſaued from the malediction of the lawe, aſſuring our ſelues, that as our mouthes receiue the bread and wine, ſo our ſoules receiue Chriſt and his righteouſnes.

Theſe Sacraments are as conduits to conueigh Gods graces vnto vs: the one is, to purge our ſoules from ſinne: the other is, to feede vs, after we be purged. The firſt is a bath made of Chriſt his owne blood, to waſh and bathe our wounds therein: the ſecond is, a moſt comfortable and rich garment to couer our ſoules, after they bee waſhed.

In the firſt, Chriſt hath ſubſtituted in his place, his ſpouſe, the Church, to pronounce in his name, remiſſion of ſinnes.

In the ſecond, he hath left himſelfe, and his owne fleſh and blood, ſacramentally, to be a precious food to cheriſh her withall.

I purpose only at this time to shew you the comfort and edification, that we receiue by the Sacrament of the Lords Supper. For my text doth leade me therevnto.

In the night that he was betraied.] Here is set downe the very Institution of this Sacrament, with circumstances thereunto belonging.

The Lord Iesus: There is the author of it.
In the night: There is the time.
He tooke bread: There is the figne.
He gaue thanks: That is the first action in the Sacrament.
He brake it: There is the ceremonie.
He gaue it: There is the vse of it.
Saying: *Take, eate, this is my body*:
There is the fruite of it.
Do it in remembrance of me:
There is the charge of it.

When Christ died, the law ended, and the Gospel reuiued: after his death circumcision was abolished, and the Pascal lamb no more vsed: for that the law and ceremonies thereof, were now to haue an end. Insteed whereof, he instituted these two Sacraments, Baptisme, for circumcision; and for the Pascall Lamb, his last Supper; so called, for that it

was

was inſtituted in the night that he was betraied.

Much neede not bee ſpoken concerning the Author of this inſtitution; onely wee are heere called vppon for a moſt dutifull reuerence in the celebration thereof, ſince it is heere noted by the Apoſtle to proceede immediatly from Chriſt.

If it had pleaſed God to haue vſed the miniſtery of an angel or of mā, in the deliuering forth of this ſacrament, we had notwithſtanding beene preſſed to a carefull obſeruation thereof.

But to the end he might ſtamp in this holy myſtery, a greater impreſſion of excellencie, in regard of the ſingular comfort lapt vp in the ſame, therefore hee hath conueyed it vnto vs immediately from himſelfe. It ought therefore to be more highly reckoned, euen for his ſake that was the author of it.

For if the word ſpoken by Angells, was ſtedfaſt, and euery tranſgreſſion receiued a iuſt recompence of reward: how ſhall we eſcape, if we neglect ſo great ſaluation, which firſt was preached by the Lord himſelfe, and was afterwardes confirmed by thē that heard him? Heb. 2. 2.

The people of Iſrael did not omit to obſerue

ſerue the Paſſeouer throughout their generations, becauſe *Moſes* the ſeruant of GOD had ſo commanded them.

Much more carefull ought we to be in the retaining of this Sacrament, ſince, not *Moſes*, but Chriſt himſelfe hath commanded vs to obſerue the ſame for euer, throughout our generations.

For this man is counted more worthie of glorie then *Moſes*, inaſmuch as hee is more excellent than the Angels, being the brightnes of the glorie, and the ingraued forme of
Hebr. 1. 3. his perſon, as we reade in the Author to the Hebrewes.

In the night that he was betrayd: at his betraying he ordained this ſacrament: comfort was reuealed to vs when Chriſt was diſconforted. When he was in greateſt heauines, he prepared for vs a ſolemne feaſt, euen a more ſumptuous banquet then that of *Ahaſuerus*, for whoſo eateth of this bread ſhall liue for euer.

A better and more nouriſhing meate is here preſented vnto vs, than *Sampſon* found in the dead Lyon. *Iudas* & the Scribes were this night deuiſing how to betray Chriſt, how to deſtroy him that ſhould haue ſaued them.

But

But Chriſt was deuiſing how to finiſh the worke of our redemption, and to fulfill his Fathers will.

Iudas was deuiſing how to take away his Maſters life, but Chriſt was deuiſing how to giue them life, who were dead in the life of grace.

Iudas, as he was wont to carry the bagge, ſo he thought to mend the bagge, as *Gehezi* thought to enrich himſelfe with *Naamans* gold. Ioh. 12. 6. 2. Kin. 5. 22

He ſold Chriſt in that night for mony, but Chriſt bought vs with a dearer price than ſiluer or gold, for it coſt him his heart bloud: all this amplifieth the greatneſſe of the loue wherewith he loued vs.

¶ *In the night when he was betrayed.*] It was a bitter night, & an heauy night vnto Chriſt, as the hiſtory of his paſſion declareth, a night of ſorrow and anguiſh, a night of perplexity and feare, a night wherein all the ſorrowes of death gate hold vpon him.

What a night was it to ſee his owne diſciples forſake him? how greeuouſly was hee troubled in *Gethſemanah*? himſelfe teſtified his exceeding ſorow, when he ſaid, my ſoule is heauy vnto the death.

Look

Looke the twenty sixt of Matthew: twise herepeateth this passionate praier: O let this cuppe passe from me!

What a terrror was it vnto him, to see his owne Disciple *Judas* come and betray him with a kisse, a great multitude following him with swords and staues to take him?

And when they had take him, what iniury did they not vnto him? how was hee mocked, spitted at, and beaten with fists?

Such a bitter night was it vnto Christ; but it was vnto vs a night more comfortable than the day of our birth, a night brighter than the brightest day, a night more comfortable vnto vs, then that night of deliuerance was to the Israelites when they went out of Ægypt from *Pharaoh*, and from the Ægyptians: for in this night was the mysterie of our redemption begunne. Exod. 12.

He tooke breade.] Now wee are come to the institution. As there is no substance without his shadow; so there is no sacramēt without his signe.

And the signe in this sacrament, is the bread and wine.

God in these familiar matters shrowdeth instruction of greater mystery.

Wee are best acquainted with the vse of bread,

bread, and we well know what ſtrength our bodies receiue by it, the ſame, and more, is Chriſt to our ſoules, to nouriſh them to eternall life.

After we haue fed our bodies with bread and drinke, we are hungry and thirſty againe: but Chriſt the liuing bread that came from heauen, ſo feedeth our ſoules, that they hunger and thirſt no more.

Sampſon could not ſee the honny dropping, but he muſt needes bee licking: ſo wee cannot behold Chriſt inuiting vs to ſo heauenly a banquet, but we long to be feeding, and when we haue fed, and digeſted this ſpirituall foode, we neuer hunger any more, becauſe our ſoules are ſtill full, as the Prophet *Dauid* ſaith: *my cup is ful:* and in the ſtrength of this foode, we are able to continue longer then *Eliah* did. Iud. 14. 2. Pſal. 24. 5.

And when he had giuen thanks.] Chriſt did firſt of al giue thanks: thats the firſt action in this Sacrament: he would not breake the bread, nor giue it to his Diſciples, till he had ſanctified it: to teach vs what we muſt do before we feede our ſelues.

He is ill worthy of the creatures of God, that will venture to vſe them, with greater liberty then Chriſt the Sonne of God did.

In the 26. of Mathew, wee find him not fitting downe, till he had first saide grace, not rising againe, till he had sung a Psalme.

Vnthankful people, that notwithstanding this example of Christ in this place, will yet forget God that feedes them, deserue to die with meate in their mouths, like the Israelites with quailes in their nostrils. Nu. 11. 20.

Christ in giuing thanks, calleth vppon vs for gratitude and thanksgiuing in all matters whatsoeuer, for what haue we that we haue not receiued? for our food, our health, our liberty, our peace.

All the creatures of God giue praise to GOD that made them, and shall ingratitude rest only in Men?

That which here Christ hath taught, the children of God in all ages haue learned from him, and practised.

The prophet *Dauid* in the hundred and third Psalme, cals vpon his soule, and all that is within him, to praise the Lorde.

The very birds doe not feede themselues, in the morning, till first they haue chirped, and sung out praises vnto GOD that made them.

Plinie recordeth, that there is not so fierce or cruel a nature in the world, but it is allured and

and wonne by benefits: and ſtories do make report of ſtrange examples in this kind, as of Lions and Dogs towards their Benefactors; only an obſtinate is he, among all the ſauage creatures that are, whom neither benefits can moue, nor curteſies can mollifie, nor promiſes can allure, nor gifts can gaine, to the gratefull ſeruice of his LORD.

We haue nothing from our ſelues, but our ſins: all elſe comes from GOD; yet wee forget God, that giueth vs al things: the bread to feed vs, the earth to beare vs, the light to comfort vs, our cloathes to couer vs: yea more than can be moſt, his owne Son to die for vs, and yet our heartes, will not call vppon our mouthes, to acknowledge the author of all this.

So ingratefull are we, like thoſe nine leapers, ten were cleanſed, and but one returned to giue thankes. Luk. 17. 17

So is it with vs, ſcarce one of ten haue learned to be thankful: nature hath ſtampt in the very beaſts of the earth, a kind of gratitude. *Eſay* proueth it to reproue men for that they ſhew themſelues ſo vnlike beaſts. Eſay 1.

The oxe knoweth his owner, and the aſſe his maiſters cribbe, yet Iſrael knoweth not me.

Among those lepers aboue cited, wee find one better then nine, and they were men: one man better then many men; but heere wee find beasts better then men.

If we will not learne of *Dauid*, nor yet of Christ *Dauids* Lord, learne of an oxe, and an asse, to be thankfull.

He brake it.] The breaking of the bread may not passe without his note: It betokeneth the participation of his bodie; as bread cannot be giuen, nor diuided, vnlesse it be broken, so the flesh of Christ cannot equally bee communicated nor imparted to the faithfull receiuers, vnlesse first it be broke.

As we cānot eate whole loaues, vntil they be cut into peeces & morsels, that so we may the better chew them & digest them: so that other bread in the Sacrament, must bee broken, and diuided also, bicause it cannot otherwise be receiued.

Besides, the breaking hath in it this mysterie; it signifieth the breaking of Christs body viz. the torments and tortures, and bitter paines that he indured for vs, both in his body and soule.

As our eie then beholdes the breaking of the Bread in the Sacrament: so let our spirituall eie, the eye of the soule, looke vppon Christ

Chriſt and his Paſsion, looke vppon him reuiled, ſcorned, ſpitted at, whipped, arraigned, crowned with thorne, by falſe euidence conuicted, and condemned, and ſentenced, and executed betweene two theeues, his hands and feete nailed through: gaule and vinegar giuen him to drinke: his moſt precious ſide goared and pierced through with a ſpeare.

Al this muſt be ſeriouſly thought vppon, with all other occurēces of his death & paſſion, when thou ſeeſt the bread broken.

And gaue it.] After hee had broken it, he giues it, for now it was made fit for them, and they were as capable to receiue it: and as he gaue it, ſo he gaue, not it alone, but he gaue comfort with it, euen himſelfe with it: as *Eliſha* receiued at one time, both *Eliah* his cloake, and his ſpirit too. 2.kin.2.13.

Take, eate, this is my body.] As if he ſhould haue ſaid: I haue already fed your bodies with materiall foode; loe, now receiue better meat, food for your ſoules, which ſhall feede them vp to eternall life.

Becauſe Chriſt came to fulfill the Lawe, therefore he firſt ate the Paſſe-ouer with his Diſciples, and ſo finiſhed that, and abrogated it, in ſtead whereof, he preſently, for the comfort of his Church, ordained this Sacrament

of his body and bloud, which ſhould for euer be vſed, a ſpecial mark of the true Church being rightly adminiſtred.

In this Sacrament we receiue Chriſt Ieſus God and Man, we eate his body; and wee drinke his blood: ſo we beleiue & teach, but by his body, wee meane not that body which was at the table when this Sacrament was inſtituted, not that body which was crucified for vs vpon the Croſſe, not that bodie that was incarnate of the Virgine Mary: But by his body, wee meane the force, and fellowſhippe, and power of his body, with all his goodnes and righteouſnes. [This doctrine is as true as Chriſt is Chriſt, and the Scripture is Scripture.] Howſoeuer the Papiſts maintaine the contrarie by their doctrine of tranſubſtantiation: which is an execrable doctrine and a deteſtable hereſie.

They hold that the bread and wine in the Sacrament, is turned after the wordes ſpoken by the miniſter, into the very fleſh of Chriſt, and the wine into his blood.

A groſſe and moſt obſurd opinion, that wee ſhould rent with our teeth the very fleſh of Chriſt our Sauiour. This is euen to crucifie CHRIST againe like the Iewes: and to make a worſe rent in his body then the Iewes did

did in parting his garments.

Auerrays his interpreter of the Papiſts ſpeakes thus: that he compaſſed all lands almoſt, and yet could not find a worſe ſect thē theſe Antichriſtian heretikes; for (ſaith he) they rent and teare with their teeth, him that made them, and ſo do diſhonor him whome they ſhould honor.

Al the reaſon they build vppon is but the words only of the inſtitution. Chriſt ſaid *this is my body: ergo* ſay they, we muſt beleeue it is his body: nothing indeed maketh more aganſt them: for marke the words: *Ieſus tooke bread, &c:* I will demand of them by interrotories thus:

What did Chriſt take? Bread.
What did hee breake? Bread.
What did hee giue? Bread.
What did they eate? Bread.
What did he call his body? euen that which he tooke in his handes, which alſo hee brake, and gaue to his Diſciples, *viz.* bread.

This is my body then, muſt thus be conſtrued: *viz.* This bread is my body: which is a figuratiue ſpeech.

And the verie ſame Phraſe is vſed by the Lord himſelfe in the olde Sacraments of the law. The Lord ſpeaking of circumciſion,

ſaith: *This is my couenant betweene me and you.* Gen. 17. Yet circumciſion is not the couenant, but a ſigne of the couenant. So in the Phraſe, it is all one: *This is my bodie*: that is, this bread is a ſigne of my body.

Paſcha item dicitur Iehouæ tranſitus: the paſchall Lamb is called the Lordes paſſe-ouer; yet is it not the paſſe-ouer, but a ſigne of the paſſe-ouer. And Paul in the firſt to the Cor. and the 10. chap. ſaith: the rocke was Chriſt: So GOD the father is called, an husbandman: God the ſonne, a vine, a doore: Peter is called Satan, Satan is called a Lion. All are figuratiue or tropicall ſpeeches.

S. Paul decides this controuerſie, when thrice after the conſecration hee repeates the word, Bread.

But they affirme further, finding this argument to bee weake, that this bread and wine is turned miraculouſly, whome wee anſwere with *S. Auguſtine: Sacramenta honorem tanquam religioſa habere poſſunt, ſed ſtuporem tanquam mira non poſſunt.* And againe ſaith the ſame S. *Auguſt. non dubitauit Dominus dicere: Hoc eſt corpus meum, cùm ſignum daret corporis ſui.*

If it were a miracle, there could be no error: it would appeare to be truly altered, The

bread

bread would take the forme of fleſh, and the Wine would appeare to bee bloud : but in quantity, and quality we ſee they remaine all one, without alteration of ſubſtance, more than in vſe.

Search the Scriptures, laide out in Scripture, and we ſhall finde no conueniency betweene this and them.

The rod was turned into a ſerpent: the Iſraelites ſaw it. Exodus 4.

Water was turned into wine in the marriage at *Canah*: the gueſts ſaw it, & taſted it. Ioh. 2.

The auncient Fathers are againſt them: *Theodoret* ſaith, *myſtica ſigna non amittunt propriam naturam*, the myſtical ſignes doe not loſe their proper nature.

Will they heare the teſtimonie of one of their own fraternity. *Macarius* a monk ſaith, in the church is offered bread & wine, videl. *Exemplaria corporis & ſanguinis Chriſti.*

I ſay according to the truth of gods word, there is no alteration, but the bread and wine ſtil remaine al one, both before, and after the words of conſecration.

The mutatiō is not in ſubſtāce, but in vſe; for they be as ſeales of Chriſts merites for vs: as for exāple take wax, faſtned to a writing, and it differeth not from other waxe, but in

vſe

vse only, not in nature, but by the ordinance of Man.

But the sacraments are ordained for a more excellent purpose. And being only in vse, after the administratiõ, they haue no place, but during the action.

The things in these visible signes represented vnto vs, are Iesus Christ, and all his graces, and treasures: for the vertue of our faith is such, that it ascendeth from the earth into heauen, and there doth knit and vnite vs with Christ, which is the cause that the Primitiue Church sung, *sursum corda*: lift vp your hearts: signifying, that wee should prepare, not *dentem*, but *mentem*: not our mouths but our hartes; to apprehend Christ, and the benefits of his death.

Not poring vppon the Pix, looking for christ to bee there, like the shaueling priestes did, in time of blindnes.

For they after they haue blasted and breathed, & blowed vpon the bread, they kneele down to it, and worship it: saying; *Agnus dei qui tollis*: thrise doe they call the bread, holden in their hands, the lamb of God: was not this abhominable Idolatry? The author of this Idolatrous leuation of the bread, was Pope *Honorius* about the yeare of our Lord, 1210.

yet

yet the aduerſaries dare bragge, that their maſſe came from the Apoſtles, like the old Arcadians, who hold themſelues to be a day elder than the Moone: forgetting how they themſelues call it *Sacrificium nouum*, wherein they ſtrangle the antiquitie of it.

For a better reſolution, note the force of theſe arguments, ouerthrowing the Papiſts doctrine of tranſubſtantiation.

The firſt Argument.

It is againſt the nature of a naturall body to be in more places than one at once: Chriſts body then being in heauen, cannot be in the ſacrament too, that it is in heauen, and there abideth, that pregnant place in the *Actes* 3. prooues it, whome it behooueth the heauens to conteine, vntill the reſtoring of all things.

Beſides, the Article of our faith prooues his being there, and his owne teſtimonie in the fourteenth of Iohn; I muſt go to my Father.

Vntill Pope *Vrbane* this error of the Papiſts was neuer receiued in the Church; hee firſt compelled men by fire and fagot, to receiue this abhominable doctrine; it is not much more then fiue hundred yeares agoe.

The

The second Argument.

S. Augustin saith, that *Abraham*, *Moses*, and the Prophets, receiued the body of Christ truely and effectually, before Christ was incarnate of the Virgin *Mary*, euen the same body wee receiue now.

S. Paul proueth as much; they did eate all one spirituall meate, and drinke one spirituall drinke: all this notwithstanding, yet our aduersaries do vrge, except you eate the flesh of Christ, and drinke his blood, there is no life in you; what life then hath *Abraham* and *Dauid*, and all the holy men, that died afore Christ?

Note the absurdities of the Papists doctrine; they ouerthrow the nature of a sacrament, in confounding the signe with the substance, they make their maker: they draw Christ from heauen to the table at their own pleasure; they giue him infinite bodies.

Which is giuen for you.] This is the fruit of it; this sacrifice were nothing auaileable, if it concerned not our good.

This was the end of this institution of Christs Supper: his body was giuen for vs.

Christ died not for himselfe, but for vs: this was that holy sacrifice, which the sacrifices

ces of the old law ſhadowed, the bloud of oxen, and of ſheep did purport, that Chriſts body ſhould be offered, and his blood powred out for our ſinnes.

Giuen for vs.] Here is all merite excluded: the meere loue of God cauſed Chriſt to die for vs. So God loued the world that he gaue his only begotten Son, that ſo many as belieued on him, ſhould not periſh, but haue life euerlaſting.

Hauing now the participation of his body and blood, we may ſing with *S. Paul*: now there is no condemnation to them that are in Chriſt Ieſu: God ſpared not his only ſonne, but gaue him for vs all to death: and againe, who ſhal condemne? it is Chriſt who is dead, or rather who is riſen for vs.

This ſhould make vs loue God, and this ſhould ſtirre vs vp to be thankfull vnto him, for ſo ineſtimable a benefit. And God doth call vpon vs, for this thankfulnes in the following words.

Do it in remembrance of me.

O it is a thing eſpecially to be remembred, this benefit of our redemption: O it ought to be printed vpon our nailes, and vpon our tables, and vpon our beds, that we might neuer forget it.

Let

Let vs remember Christ his death: for it is our life, it saues vs from death, euen eternal death.

Psa.137.5. *Dauid* could say of Ierusalem: *If I forgette thee O Ierusalem, let my right hand forget her cunning*: yea let my tongue cleaue to the roofe of my mouth, if I preferre not Ierusalem to my chiefest ioy.

So let vs say the same of Christ: If we forget thee, O our redeemer, let our right hande forget her cūning: yea let our tongues cleaue to the roofe of our mouthes, if we preferre not thy death to our chiefest ioy.

Eccle.12.1 Remember thy creator, saith the preacher, so I say, remember also thy Redeemer.

Thou oughtest sooner to forget thy selfe as *Messalah* did his name, thē to forget him that died for thee.

Consider this, you that forget God, you that dwell in sinful *Iericho*, leaue your sinnes, they procured Christs death.

Christ hath died for vs, that hencefoorth we should learne to die to sinne, and walke in newnesse of life, knowing that our olde man is crucified with him, to thend the body of sinne should be destroyed.

You then remember him as yee ought, when you lay all the storie of his Passion before

fore you, as if you looked vppon him, now crucified & hanging on the croſſe, induring all the torments and paines of hell, both in body and ſoule for our ſakes : conſider of all the tortures and bitter pangs of his innocēt paſſion, which *Nazianzene* compriſeth in three words, ἐμπτύσματα, ῥαπίσματα, κολοφίσματα.

Buffets and blowes, mockes and mowes, railings and reuilings, whips and ſcourges, prickes and thornes, hammer and nailes, cordes and ropes, croſſe and gibbet, thirſt and vinegar, reede and ſpeare, theſe were the inſtruments of our redemption.

All this, and more then can be vttered, did he ſuſtaine patiently for our ſakes in his moſt bleſſed body: Which though they be now paſt in him, ought not lightly to paſſe from vs, but euer to be freſh in memory; as *Dauid* ſaide : I will neuer forget theſe iuſtifications of thine: ſo let vs ſay, we will neuer forget theſe torments of thine.

The chriſtian ſoules of men ſhould liue and die in the meditation of Chriſts life, and death, like *Stephen* in the contemplating of his glory. Acts 7.55.

If the Philoſophers call contemplation the greateſt and chiefeſt felicitie, certainely then

then in this contemplation consists the greateſt felicitie.

The forgetfulnes of this benefite driues vs blindfolded into all sin: for whē we forget Christ, wee straight wayes forget our selues too, and so this proud flesh of ours will not suffer vs to crucifie our crooked affections.

What flesh can be prowd, that beholdeth our Sauior so poore and contemptible vpon the crosse? or what soule, hauing any spark of grace, like the maimed faith of *Agrippa*, can now giue himselfe ouer vnto sinne, considering the seueritie of Gods iustice vppon his owne naturall and only begotten Sonne for our sins, which otherwise could not bee cleared, but by so deare a price, euen the heart blood of so glorious a person?

But of this inough, although inough can neuer be spoken, and it ought rather to bee mused vpon in our hartes, than amplified in words. Here may wise men studie and wonder, like the disciples gazing after Christ ascending, or like *Elisha*, when his maister was taken from him.

I will end with the woordes of this shorte charge in this place, *Do it in remembrance of Christ*.

Remember Christ hath redeemed you:

Christ

Chriſt hath reconciled you : his bloud hath purged you : his faith doth iuſtifie you : his appearing wil glorifie you: to him, with the father, and holy Spirit, be glory for euer, Amen.

Chriſt combating with Satan.

Then was Ieſus ledde aſide by the ſpirit into the Wilderneſſe, to be tempted of the diuell. And when hee had faſted fortie dayes and fortie nights, hee was at the laſt an hungry. Then came to him the Tempter, and ſaid: if thou be the Sonne of God, commaund theſe ſtones to be made bread, &c. Math. 4. 1.

THis Hiſtorie is recorded for our learning, and for our exhortation : for our learning, to the end we ſhould know, that Chriſt by this his faſt, hunger, temptation, and victory

ctory ouer Satan did al this for our sakes,and therein worketh our good and safety.

The faithfull in Christ, must know, that they shall neuer be left in temptation, nor ouercome in affliction, becauſe our head Christ Iesus,hath, in his owne person, ouercome al these things for vs,according to that sweete testimonie of himselfe, in the xvi. of Iohn, Be of good cheere, I haue ouercome the world.

Wee are exhorted after this example of Christ,to indure hunger,temptation, and any neceſſitie or croſſe of affliction soeuer, that God shall lay vpon vs, when and so oftē as it shall pleaſe God to exerciſe vs with anie such triall, arming our selues with patience, and much conſtancie,and wee shall vndoubtedly be deliuered at Gods hands,all in good time.God will comfort vs when we are moſt pinched, as in this place hee comforted his sonne after his long faſt, by cauſing the Angels to miniſter vnto him.

In the time of trouble & heauines, when wee combate with the diuell, and our owne fleſh, comfort seemes, for a time, to be hid, like fire that is raked vp in the aſhes,vntil the bellowes of Gods prouidence blowe vppon it,and then it shewes it selfe vpon a ſodaine,

like

like the ſunne out of a cloud, when the ſtorm is paſt.

God requireth that wee ſtay his leaſure, and at length, though his help and ſuccour, ſeeme as farre from vs, as *Lazarus* in *Abrahams* boſome, yet will it come at laſt, to do vs moſt good; as the Sunne that was riſing, is riſen, and as the ſheaues fell afore *Ruth* in the gleaning time. If when wee bee no ſooner downe, God preſently raiſeth vs vp, why heere can be no triall of patience: but God is wont to leaue vs for a time, to the full ſwallow of affliction, that we ſeeme paſt all recouery, like *Lazarus* now foure dayes already in the graue, and when we thinke leaſt of daunger, then God aſſiſteth vs by a ſpeedy deliuerance, and all our troubles fall from vs on a ſodaine, like the chaines that fel from *Peters* hands: and ſo, before we be aware, we are caſt vpon the ſhore like *Ionah*.

Luk. 16. 22

Ruth. 2. 16

Ioh. 11. 17

Act. 12. 7

The ſpirit of God led Chriſt into the cittie, where he wrought miracles, and to the temple, where he preached, & to the mount, where he was transfigured.

In the former chapter afore this text, the ſame ſpirit led him to Iordan, where he was baptiſed; and here in this place he leades him aſide into the deſart, to the cittie, to the tem-

at.3.15 ple, to the mountaine, sea, and desart, to fulfill all righteousnes.

What needed Christ to go to the desart, but to teach vs how to carry our selues, when we are driuen to the desart?

Men cannot always liue among men, they cannot still be in the citie, but somtimes they
Exod.2.3 must be driuen to the wilderneſſe, as *Moses* was cast out among the flagges: and therefore, since the desart is a place subiect to many incombrances & temptations, a place remote from comfort, we had the more neede to be armed against the dangers there.

As the Israelites could not passe to *Canaan*, but through the desart of sin, so we must not looke to passe hence to our spirituall *Canaan* the kingdome of God, but through the wilderneſſe of sin.

Nay, some of vs are neuer out of this desart of sinne, as many of the Israelites left their bones in the wilderne.

Let Satan vse neuer so violent a relu-
Ge.32.31 ctation with thee, yet God will helpe thee in thy wrastling, and make thee strong like *Iacob*, so that thou shalt preuaile, though thou goe away halting, as *Ioseph* went away with a
Gen.39.13 torne garment.

Bee thou confident and strong, flying

to

to Gods prouidence only for succour, as the Doue fled to the Arke for refuge, and in the end, Satan shall haue the foyle, and thou the victory. Gen. 8.9

Learne of *Iob* to bee of courage, who had such strong consolation in the midst of his heauinesse, that he could say; though God do kil me, yet will I stil trust in him. How weake was Satan, and how strong was *Iob*? though Satan could weaken his body, he could not weaken his soule; and therefore being ashamed he could so little preuaile; he gaue ouer both field, and conquest to a sicke man. *Iob* though he coulde not stand vppon his feete for weaknes, gets the victory notwithstanding. Let men in weakenesse then take courage, since the victory somtimes falles to the weakest. Be thou neuer so impotent, and weake, yet know, that God is strong to help thee and confound the diuell. Iob. 13.15

First, Christ is driuen to the desart: that is, he is left alone, and as it were forsaken, of God, of Angels, and of Men, and of all creatures which might seeme to minister any way vnto him.

Here we are to note the force and strength of this temptation, he is, for a time, left destitute of help and comfort.

For what temptation were it, if we were not forsaken, and left alone to our selues, and specially, so to be left alone, that we neither know, nor can deuise, how to releeue or sustaine our selues, for that al meanes do seeme to faile vs?

Here is the triall of a christian mans faith: here twil apeare, whether thou haue no faith, like the Prince that vnbeleeuing wretch, in the dearth of *Samaria*; or whether thou haue faith, almost, like *Agrippa*, or, altogether, like *Paul*, euen to scape vnconquered from the
Act.28.5 diuell, as *Paul* scaped vnhurt from the viper when he shooke it into the fire.

God went farre with the poore widdow, when he suffered her to come to so low an ebbe, as that now she had but so much meale
1.Kin.17 as would suffize to make but one cake for her selfe and her family, and but a quantitie of oyle in the bottome of the cruze; but yet, though she were now at the point to resigne vp her life, God so blessed that little oyle, and that little quãtity of meale, that it serued both her & her houshold, al the time of the dearth: so, though it be long, comfort comes at last, and makes vp our mouthes, like *Daniel* his harueſt dinner.

Pſ. 23.5,6. Penury can bee turned into plentie, and emp-

emptines to fulnes, when God is determined to help vs, and then we can ſing with *Dauid*, my table is well furniſhed, and my cup runs ouer.

God went farre with *Helias*, when in the time of the three yeeres dearth he ſent him to the riuer *Cherith*; yet the Lorde cauſed there the rauens to bring him breade and fleſh in the morning, and bread and fleſh in the euening too. 1. King. 17

God went farre with the Iſraelites in the deſart, when they coulde get no water for themſelues, & their cattell; yet God had prepared there the rocke to ſtreame forth water abundantlie: not to ſtand vppon examples, which are infinite; God went farre with his owne Sonne, the brightnes of glory, and the ingrauen forme of his perſon, Chriſt Ieſus, in ſuffering him to indure this extremitie of hunger, full fortie dayes before the Angels came and miniſtred vnto him. Exod. 17 Ioh. 10 27

In this it will be ſeene, whether we be the children of God, or the children of the world: my ſheepe, ſaith Chriſt, heare my voice: let vs then heare his voice. His voice hath ſounded long ago: I haue ouercome the world: ſo let vs ſay, wee haue ouercome the world: and *Goliah* is neuer able to ſhrink Ioh. 16. 33

this ſtone; but it muſt pierce into his temples, to returne glorie to Iſrael, and ſhame to the Philiſtins.

If when in thy greateſt neede, and moſt pinching extremitie, when thou haſt not ſo much, as one mite to throwe into the treaſury, when al the ſubſtance thou haſt, cannot affoord to buy thee meate for one meale, to ſatisfie thee and thine; nor canſt looke for any helpe from others, & yet doeſt rely vpon God in his gracious prouidence, why then know, that he who ſuſtained his own Sonne, in the deſart by the miniſterie of his Angels, will ſuſtaine thee too. Before thou ſhalt ſtarue, and periſh in that extremitie, God will ſend his Angell to feede thee, as he ſent his Angell, and *Abacuc* to feede *Daniel* in Babylon.

Indeede man is weake, and fleſh is fraile, and Satan is buſie to tempt; as to tempt at all times, ſo ſpecially then, when thou art in the deſart, when thou art alone.

Hunger is one of the ſtraighteſt extremities, and leaſt able to brooke patience.

Adam continued in his righteouſneſſe, and tranſgreſſed not, till the houre of eating, and then when hunger called for meate, no
Gene. 3 meate coulde qualifie his vnbrideled appetite,

tite, nor satisfie his lust, but the forbidden fruit: and so he swallowed the baite, that proued to be his bane.

As the Prophets children cried, death is in the pot; so *Adam* might haue cried, death is in the apple. 2.Ki. 4.40.

The bellie hath no eares, and therefore is apt to receiue no instruction.

And this was the first hooke, that euer Satan baited, to intrap vs in the belly.

He knew well mans daintines, and therfore he applied himselfe to his humor; and so we were neuer ware of the hooke, he had so subtilly couched it, till it was in our throates.

The belly will tempt vs to incredulitie, and distrustfulnesse, as it tempted that Prince, on whose shoulder the King leaned, who though he had heard it proclaimed by the Prophet *Elisha*, that there shuld be plentie of vittles, that a measure of flower should bee sold for a shekell, and two measures of barley for a shekell, by the next morrow, yet he was faithles, and said, it could not come to passe, though the Lorde should make windowes in heauē; but it came to passe, and as a iust punishment of his incredulitie, he was troden to death in the gate, and he saw it, but might 2.King.7

might not taſte of it.

Let this prince be a preſident of terror, to all vnbeleeuing wretches, that wil diſtruſt the diuine prouidence.

Why ſhould we diſtruſt God, ſince wee know that he careth for ſparrowes? and how much better are we than many ſparrowes?

Iob.39.3 Yea he feedeth the rauens, that crie vnto him, and himſelfe chargeth vs not to be carefull for our bodies, what raiment wee ſhall put on, nor for our bellies, what meate we ſhall prouide; for after all theſe things do the Mat.6.25 Gentiles ſeeke.

2.cor.12.9 He that ſpake vnto *Paul*, ſaying, my grace is ſufficient for thee, ſaith the ſame vnto vs, and to all the godly : my grace is ſufficient for you.

And therefore why are ye carefull, O yee of little faith?

The bellie made the Iſraelites diſtruſt God in the wildernes, when they murmured, and wiſhed themſelues among the fleſh-Num.14 pots in Ægypt, for there ſay they, wee ate bread our bellies full, but now wee muſt die with famine : they would not relie vppon God, longer then hee fed them with bread from heauen, or gaue them water out of the hard rocke.

God

God requireth that his children do waite his leiſure: for he ſtaieth and reſtraineth his bleſſings from vs, for a ſeaſon; becauſe our faith and our patience may be ſounded.

It is no maruaile if their faith ſtand ſure, who liue at eaſe, and are not humbled with any croſſe of affliction, that haue al their hart can deſire; that haue long life, like *Methu-ſalah*, great ſtore of wealth like *Salomon*, honor like *Haman*, lands, and poſſeſſions, like the rich yong man in the Goſpel.

Theſe were neuer driuen to the deſart: but let God lay his hand vpon them, & take from them all that euer they haue, returning them to the world, as naked as *Iob*; let him take away, firſt their children, after that, their goods, then touch them in their bodies with ſickneſſe, and it will appeare whether they haue faith or not: and that conſtancie that was in *Iob*, who after all his loſſes, yea his own wife ſtāding at his elbow, tempting him to curſe God, yet could ſay, ſhall we receiue good at the hands of God, and not euill? Iob. 2. 10

I rather ſuppoſe, that a great ſorte, being tempted with the loſſe of goods, or any ſuch like triall, would rather ſhrinke away from God, like *Demas*, or like the accuſers that ranne from Chriſt, or like the young rich man

man that went away sorrowfull when he heard that he must part with his goods, if he
Mat. 19.22 would inherit life.

He loued his riches better then *Iob* did his, and therefore he missed that which *Iob* found, viz. a better Paradise then *Adam* lost.

O let vs bee warie and circumspect, when we shall at any time bee thus tempted, that we shake not the profession of our faith, as
2. Ti. 4.10 *Demas* did, when he imbraced the present world: nor let vs yeeld to Satan, though hee driue vs to the desart.

Hee hath driuen Christ thither afore vs, and hee in getting the victory ouer Satan in this his temptation, hath promised to giue vs the victorie likewise, when we shall be in like manner tempted.

Wee are no better then the Apostles and Disciples of Christ, they haue bin led into the desart, *Ducti fuerunt in desertum, sed non deserti.*

Looke the eleuenth to the Hebrues, they
Heb. 11 were stoned, hewen asunder, tempted, slaine with the sword; they wandred vp and downe in sheep-skins & goat-skins, being destitute, afflicted, and tormented, they wandred in wildernesses, in mountaiues, and dens.

All

All this did they indure in pacience, knowing that they ſhould find, in heauen, a better, and a more induring ſubſtance.

Faith muſt ſuſtaine vs as it ſuſtained them; for the iuſt ſhall liue by faith, and this faith ſhall neuer fayle, till the heauens bee no more. Rom. 1.17

For hee that ſaid vnto *Peter*: I haue prayed for thee, that thy faith faile not, ſaith the ſame vnto vs alſo, & to all the faithful; I haue prayed that your faiths faile not. Luk. 22.32

And when he had faſted forty dayes and forty nights, &c.] Here is ſet downe his miraculous abſtinence, in faſting forty daies without meate, which is not therefore pend, to the end we ſhould imitate the ſame, for our indeuour would faile in the attempting of it: for who is able to faſt fortie daies, without receiuing any nouriſhment? but it is rather ſet down for our comfort, and the ſtrengthning of our faith, which is the end and ſcope of all his other miracles. Howſoeuer our aduerſaries the papiſts haue, in a ſuperſtitious cõceitednes, ſuppoſed, that our faſt of forty daves, in the lent time vſually holden, hath his warrant from this faſt of Chriſt in the deſart.

But they are vtterly deceiued, and this opinion

pinion of theirs hath not any shadow of truth or probabilitie.

Christ rather, in this, sheweth the harmonie and consent betweene the new and old Testament: as *Moses* the seruant of God receiuing the law on mount *Sinai* did fast forty daies without meate, so would Christ fast so many daies, bringing to vs the new law, viz. the Gospel.

This fast then of fortie dayes which wee celebrate, hath not his ground from hence, but it is a meere ordinance of man, and if it be not obserued as it ought in his true vse, *viz.* being taken only for a ciuill ordinance, profitable to the common-wealth, for preseruing and increasing of that, which otherwise would be extraordinarily consumed, it will carrie with it matter, rather of foolish superstition, then of any sincere deuout religion.

Further, if it had bin expedient for vs to haue imitated this fast of fortie dayes, Christ would haue in his Gospel commaunded it, but wee find no such commaundement, nor can any probable collection bee drawne out of Scripture to induce vs herevnto, therefore it is rather a cerimonious fast, then a true fast, not being rightly celebrated.

The Israelites had as great reason to haue

ſtabliſhed a like faſt to that of *Moſes* in the mount, as wee to ſtabliſh ours now by the example of Chriſt.

The time of faſting is to bee determined by the church, according to the occaſion, otherwiſe it will ſauour of ſuperſtition. That is it which S. *Paul* reprooues in the Galathians, *dies obſeruatis*, yee obſerue daies and moneths, and yeares, I am in feare of you. Wee may not therefore preſcribe times of faſt at our owne pleaſure, but when the church ſhall ſo appoint, vpon ſpeciall occaſion.

And this hath euer beene the order of the primitiue church, to appoint times of faſtes, at ſuch times as they felt the hand of Gods iudgement againſt them for ſinne, or any imminent perill, then they would giue thẽſelues to praier & faſting, being therunto admoniſhed by the paſtors or miniſters.

Further, our aduerſaries haue erred in this; they vſe this faſt, as purpoſing to merit heauen therby, wherein they miſſe the true ende of faſting, which is not, to merit or obtain remiſſiõ of our ſins thereby, but to make vs the more apt to ſerue God in praier, by taming our bodies, as the apoſtle noteth, and humbling our ſelues, and by the exerciſing of all good works.

Yet

Yet furtherto make the best of it, if they haue ordained it as a meane to chasten the bodie, yet becausę they haue not left it free for euery man to vndergo the same voluntarily, but do by violence as it were, cõpell men to obserue the said fast, it cannot pleasę God.

I omit to speak of the great losses, harmes, and inconueniences proceeding from such fasts.

Howe manie haue miscarried in that long time of abstinence, specialiie, the aged and sicke, and weake, and women great with child.

Let no man mistake mę, for I do not condemne fasting; I condemne the abusęs of it; as wee may sinne in the best action that wee take in hand, we rather commend it in al sobrietie, as a most necessarie christian exercisę, and not for certaine daies only, but euen throughout our whole liues, if possibly we might performe the same.

It may then be here demanded, why doth the Prince command this Lent fast? I answere: Positiue lawes made by Princes, for the conseruation of the pollicie, not repugnant to the lawes of God, ought of all subiects, with reuerence of the magistrate, to be obeyed, not onely for feare of punishment,

but

but for conſcience. Conſcience, I ſay, not of the thing, whiich of it owne nature is indifferent, but of our obedience, which by the law of God, we owe to the magiſtrate, as vnto Gods miniſter; by which poſitiue lawes, although we ſubiects be reſtrained for certaine daies from ſome kind of meates, which God in his word hath left free to bee taken, & vſed with thankſgiuing at all times; yet, becauſe ſuch lawes of princes are not made, to put holineſſe in one kind of meate or other, or to make one day more holie then another, but are grounded meerely vppon pollicie, all ſubiects are bound to obey the ſame, according to *Paul* his precept; *Omnis anima ſuperioribus poteſtatibus ſubiecta eſto:* let euerie ſoule be ſubiect to the ſuperior powers.

Another doubt ariſeth hence, whether we may, in faſting, withhold from our bodies, all meat and drinke or not, during the determined time of faſting; or whether by faſting is meant, to vſe a temperate kind of diet, a more ſober diet than we were wont? Rom. 13.1

There are great variety of opinions in this caſe.

Some think they faſt wel, if they abſtaine only from fleſh and fiſh, ſome do only feede at that time vppon fiſh, and others eate of all

water foules.

Some eate neither hearbes nor egges: some receiue nothing but drie bread: some abstaine all the day vntil night, and then they eate without difference.

Heere wee had neede of a skilfull Pilote, to direct vs in our Compasse: It appeares by many testimonies of scripture, that a true fast consisteth in a generall abstinence from al kinds of meats, for the time.

If men shall be trulie humbled vnder the burthen of sinne, and shall feele the wrath of GOD vpon them for their sinnes, when they shall consider of the rewarde of sinne, and of the paines of hell: I say, this beeing seriouslie done, their minds being occupied, partly with feare and terrour; partely with a desire to be deliuered from the guilt of sinne, and the wrath of GOD, suing and intreating in all humility vnto GOD for pardon, al lust of meate wil be laid apart.

Then nothing pleaseth vs more then to mourne, and to weepe out before the Lorde.

2 Sa.12.16 Thus did *Dauid* fast, when he intreated the Lord for his childe, so did *Achab* humble himselfe by fasting and weeping before 1.Ki.21.27 the Lord, for his violence offered to *Naboth*.

So

So did the *Niniuites*, when it was proclaimed by *Ionah*, that within forty dayes it ſhould bee deſtroyed: there it is recorded, that the King roſe from his throne, and proclaimed a faſt, ſaying: let neither man nor beaſt taſte any thing, neither feede, nor drinke water. Where wee are to obſerue the manner of their faſt: they did eate nothing. Ionah. 3.

Dauid before mentioned, did eate nothing ſo long as he faſted.

When forty thouſand Iſraelites died in the battell againſt the Beniamites, the Scripture ſaith, all the children of Iſrael went out and wept before the Lord, and faſted all that day, vntill the euening, eating nothing. Iud. 20. 26

Chriſt himſelfe giues a full ſolution to decide this doubt, in that his anſwere made to the Pharaſies, when they demanded of him, why his Diſciples faſted not? his anſwere was this: Can ye make the children of the wedding chamber faſt, as long as the bridegroom is with them? Luke. 5. 33

Like a good maſter, he defendeth the innocencie of his ſchollers, and proueth them not to bee guiltie of tranſgreſſion, though they faſted not; and withall, reproueth the Pharaſies of ſuperſtition, and ignorance; of ſuper-

stition, because they put a religion in the outward workes, ascribing holinesse to the meere action, not respecting the end of fasting: of ignorance also, because they could not discerne betweene time and time.

But by this answer it appeares they did not fast, for Christ grants it.

Fasting then, by these testimonies afore alleaged, and by Christ his owne assent, is the withholding of all naturall foode, for the determined time of fasting.

What fasting is.

Sixe hundred thirtie fathers in *Calcedone* decreed, that euery man should abstaine the whole day from meat.

Fasting then may be thus defined. It is a true and vnfained humiliation of a man, voluntarily vnder-gone, whensoeuer the consideration of our sinnes, or the wrath of God for sinne, hanging ouer our heads do stirre vs vp therevnto: which fasting and humiliation is testified, by our outward behauiour, and by abstinence from all bodilie food.

3. good ends of fasting.

This fasting serues to three good ends: viz. to represse and keepe vnder the flesh, so mortifying our euill affections:

Secondly, that wee may giue our selues more seriously to praiers, & to thanksgiuing:

Thirdly,

Thirdly, as an externall teſtimonie of our inward humiliation, both before God and men, as is expedient.

He was at laſt an hungrie: then came to him the tempter.] Marke how Sathan watcheth his oportunitie: when Chriſt begunne to be hungrie, then the diuell began to tempt: a's while men ſlept, the enuious man came and ſowed tares: Satan ſhewes himſelfe like Satan, and fittes himſelfe to the time and place, making them ſutable to his purpoſe. Ma. 13. 25

Oportunitie and Place mette together, hungry neceſſitie, and ſerpentine pollicie kiſſed each other, and al conſpired together againſt Chriſt.

As *Abigail* ſaid of *Nabal*, as his name is, ſo is he; for *Nabal* is his name, and follie is with him: ſo may I ſay of the diuell, that as his name is, ſo is he; for diuell is his name, and deceitfulneſſe is with him. 1. Sa. 25. 25

Hee is a ſubtile polititian, and a cunning artificer: for he hath bin a learning his pollicies, euer ſince he diſcarded himſelfe from heauen; he practiſed firſt againſt *Eue*, when ſhe walked alone, and ſtragled from her husband: after that he tempted *Cain*, when he had gotten him to the field: marke how Gen. 3 Gen 4. 8

he plies his policies to the time. He spied *Eue* alone, and *Cain* in the field.

Genes. 11. He tempted *Nymrod* to build *Babel*, *Lot* to commit incest, *Dauid* to number the people, *Nabuchad-nezzar* to commit idolatry.

Mat. 4. 2. 5. 8. He tempted Christ the Son of GOD with three sundry temptations in this chap. who then must looke to go free? neuer any liuing could scape without Satans sifting. For it is true that S. *Peter* hath written: he goeth about like a roaring Lyon, seeking whome he may deuoure.

Efrems vision. *Athanasius* recordeth of a certaine holy man in his time, that saw in a vision, the whole world reuealed vnto him, and he saw it all hanged full of nets, and diuels sitting by to watch the same.

There is no way to scape this fouler, but by watching him as he watcheth vs, & so we shall deceiue the deceiuer: and if he catch vs in his net, we shall be able to get out againe, God will giue vs strength to breake his nets, as Sampson brake the cordes.

Iud. 16 12

Hee was at length an hungry.] When the forty dayes were full compleate and ended, and Christ now waxed hungry, then the tempter bestird himselfe, and beganne to broch his temptations; first one, then another,

Ioh. 1. 14. 16. 18

ther, and after that another: like the messengers that came to *Iob*, euerie message being heauier then other; and so were Satans temptations, the latter stronger than the former, till he had spent all his dartes; and none preuailed, no more than those vnhappie newes coulde quaile *Iobs* courage, or daunt his faith.

Noah was no sooner drunke, but Satan was ware of it, and caused his owne sonne to discouer his fathers nakednesse. Gen. 9. 22.

When *Moses* had staid now in the mount forty dayes, the diuel the meane while tempted the Israelites, to make them a goulden calfe. Exod. 32.

Satan thought no time fitter, to ouerthrow the house ouer the heades of *Iobs* children, then when hee spied them feasting together; and in this place well weighing the opportunity, knowing now that Christ was hungrie, he tempts him to distrust God: *If thou be the Sonne of God, commaund these stones to be made bread.* Iob. 1. 19

The diuell in this place shewes himselfe, worse than himselfe, for in the fourth of *Luke*, hee confesseth Christ to bee the very Sonne of God, and here he seemes to doubt, saying, if thou be the Son of God: he doubt-

ted, and yet he knew it well inough: hee that vrged *Peter* to deny Christ, thought to preuaile with Christ also, to make him denie himselfe, as *Abraham* denied his wife.

Gen. 20. 2

Here Satan, in seeking to snare Christ, is snared himselfe; like *Haman*, who made a gibbet for *Mordecay* the righteous Iew, and was hanged thereon himselfe.

Ester. 7. 10

As *Achitophels* counsell turned to follie, so Satans pollicie was indeede but simplicity: and it proued his fatall ouerthrow, like as *Saul* his owne sword sheathed it selfe in his maisters side.

2. Sam. 17.

Satan woulde neuer appeare like Satan, but being a diuell, he would be taken for an angell, the rather to deceiue, and therefore we reade that hee fell to the earth like lightning;

Luk. 10. 18

but in this place he bewraies himselfe to bee a diuell, in doubting of Christ, whether he were the Son of God or not.

For in the fourth of *Iohns* generall Epistle, the spirit of God dismasketh the diuell, and takes frō him his visar, in that he saith: Euery Spirite that confesseth, that Iesus Christ is come in the flesh, is of God, and euerie spirit that confesseth not Iesus Christ, is the spirit of Antichrist.

3. Iohn. 4

Hee in *Iob* calles himselfe, the compasser

Iob. 2. 2

of

of the earth, and here he compaſſeth the deſart, thinking to compaſſe Chriſt in the deſart; but hee that compaſſeth others, ſometimes compaſſeth himſelfe, and ſo dooth Satan here: the bird hath ſpied the fouler, the net is broken, and Chriſt is deliuered.

Satan when he combated with *Eue*, preuailed, and with *Cain*, he preuailed, and hee conquered *Nymrod* alſo, that mighty hunter but heere hee is ouermatched, and Chriſt conquereth him, and putteth him to the worſe, as *Dauid* ouercame *Goliah*. 1. Samu. 17

Command (ſaith he) *that theſe ſtones be made bread.*] As if he ſhould ſay; thou ſeeſt how hunger hath pinched thee, heere is no bread to be had, nor any prouiſiō of meat to be expected, for thou art in the deſart, ſequeſtred from the ſocietie of men. How wilt thou do? wilt thou looke that God the father ſhould extraordinarily feed thee from heauen? nay, if God were carefull of thee, hee would haue releeued thee before this. Thou haſt nowe remained full fortie daies, & ſo many nights, and yet hee miniſtreth not to thy neceſſitie: how is he carefull of thee, that ſuſtaineth not this thy long hunger?

Liue now by thy faith if thou canſt, thou mighteſt do well, if thou couldeſt feed vpon ſtones,

stones, for here is no bread, not so much as a crumme.

With this strong temptation doth he assault Christ, and not onely Christ himselfe, but euen all his members: and this temptation was no small corrasiue without doubt, vnto our Sauiour, for hee was not *Stipes*, but, *homo verus licet integer peccati.*

But what is Christs answere? Man shall not liue by bread only. As if he should saie, wilt thou haue me to rely so vpon bread, that I shoulde haue care on nothing else but to feede my belly? I tell thee Satan, man shall not liue by bread only.

Little did Satan expect so full and resolute an answere from so empty a stomake.

Iohn. 4. 32. But as Christ told his Disciples, I haue other meate that ye wot not of, so here he telleth the tempter, hee hath other bread that he was not aware of, euen the word of God, which filleth both belly and bowells, so that we neuer hunger more: like the rowle that Ezech. 3. 3. *Ezechiel* tooke from the Angell, and did eate it, and it was in his mouth sweeter then hony.

The same must be our refuge, like little *Zoar* to flie vnto, when Satan assaulteth vs, let vs runne to the word, let vs answere him with

with, *Scriptum est*, like Christ.

The word of GOD must sustaine vs by faith, as it doth all the godly. Our GOD is GOD all-sufficient, and will neuer faile vs, if wee rest vppon his prouidence: hee that said to *Abraham*, I am thy great reward: saith the same vnto vs also, if we haue the like faith that *Abraham* had. Gen. 15.

But this faith must call vpon thy patience, to abide quietly the Lords good leisure, hold out yet a little longer, and he that shall come will come, and will not tarry, and at his comming, he wil reward thee for thy patience seuen fold into thy bosome.

If thou call vppon God this day, and he heareth thee not, call againe to morrow, and the third day, day after day, till he heare thee, like the Israelites, when they fought against their brethren the Beniamites: though it go hard with thee for many dayes, and many yeares, yet be sure, that ere long, the yeare of Iubilee will come, and set all the children of God at libertie.

Our Sauiour in this place had now continued forty dayes without meate, and yet he fasteth and the diuell tempteth, and his belly aketh, and his stomack hungreth, and Christ is still the same, both before his fast, and in his

his fasting, and after his fasting, the same to day, and yesterday, and the same for euer.

Let Christ teach vs patience, to endure al crosses and temptations.

Make Patience thy porter, and thou shalt be strong enough to carry all burthens.

Num. 13. This patience is like the heartie spies, that returning from *Canaan*, tolde their brethren, tis nothing to ouercome them: so being armed with patience, when thou buckleſt with affliction or pouerty, or hunger, or any crosse soeuer, thou canst say, it is nothing to ouercome them.

So the Godly haue taken courage to themselues, and in the verie brunt of their troubles, they haue learned to triumph with *Paul*, in this we are more then conquerers: *Daniel* waited sixe daies in the lions den, and at length came *Abacuc*, that neuer before knew Babylon, with an harueſt dinner vnto him.

So, whether after vi. daies, or after xl. days, sooner, or later, God will succour thee, onlie be patient, and thinke it not long: for though it be an old saying, it is a true saying; *mans extremity, is Gods oportunitie.*

Christ suffered his Disciples to be almost vnder water, and their shippe to be couered

with

with waues, before he reſcued them from the Mat.8
ſeas rage: till then the hiſtory noteth he ſlept: 23.24
but when they cried out, maiſter, ſaue vs, or wee periſh, hee awaked, and rebuked the winds, and all troubles and daungers fled before him, like a troope of woolues afore the ſhepheard.

Helpe is neuer better welcome, then when wee are moſt pinched with extremities; as muſick after mourning hath the ſweeter melodie, and beſt pleaſeth the eare: It is like *Dauids* warbling harp, to cure *Saul* his frenzie.

Dauid, as it ſeemes, made a Kalender of the Lords goodneſſe towardes his, where he ſaith: I haue bin yong, and now am old, yet neuer ſaw I the righteous forſaken, nor his ſeede begging their bread.

Dauid doth not denie, but he ſaw the godly, and their children, hungry, and wanting, and in miſery, but he neuer ſaw young nor olde, that they were quite forſaken, and caſt off in their miſerie, as we ſee, he ſuffered his own ſonne to want, and to be hunger-bitten in this deſart fortie daies togither.

But at length, and all in good time, before he ſhould faint, the Angels came and miniſtred to his neceſſitie.

Ionah

Iona.1.17. *Ionah* must not forthwith be deliuered, he must be three daies in the belly of the whale-fish, and then must *Ionah* be cast to the shoare.

Lazarus must begin to stincke, hauing
Ioh. 11.39 layen foure dayes already in the graue, and then must *Lazarus* be raised vp.

When Christ shall haue abstained fortie daies, then is it time for the Angels to come.

Whatsoeuer extremitie then GOD shall lay vppon vs, be it neuer so sharpe and vehement, if in it thou loose thy goods, thy children, thy liberty, thy health; lose not patience too: and that shall help thee right soone to recouer all againe.

I say, and Gods sacred truth auoucheth it to be true, rather then *Eliah* shall starue, a rauen shall feede him: rather then *Ionah* shall drowne, a fish shall saue him: rather then *Peter* shall sinck, Christ his hand shall stay him: rather then *Lazarus* shall die vnpittied, the dogs, more mercifull then their maister, shall take compassion.

Man shall not liue by bread onely.] Christ seeth nothing but stones, and that which cannot bee eaten, and therefore he turneth his minde from the externall obiects, to the word of God, and with that comforts himselfe,

ſelfe, and foiles the diuell : which word euery chriſtian muſt flie vnto, when any temptation aſſaulteth vs : thence, as out of *Dauids* Scrippe, lette vs fetch that ſtone that may confound *Goliah* : thence let vs learne to anſwere Satan, when he temptes vs to diſtruſtfulnes; if all the world were full of breade, if it were as plentiful as ſtones, yet know Satan, that man ſhall not liue by bread onely, but by euery word proceeding out of the mouth of God.

One thing is neceſſary, which is, the word of God, and whoſoeuer ſhall feede his hungry ſoule therewith, ſhall receiue full and perfect nouriſhment, and ſhall bee able to continue longer in the ſtrength thereof, than *Moſes* in the mount.

This is better than *Manna*, that was giuen the Iſraelites in the wildernes, for they are dead : but this is the liuing breade that came from heauen, and this feeds vs vp to eternall life. Ioh. 6

This word is Chriſt his ſword, and it hath two edges, to cut both wayes, and with this ſword dooth hee incounter with Satan, and conquer him.

Theſe words are borowed from the eight of *Deuteronomie*, where the Lord ſpeaketh thus

thus to the Israelites: the Lorde God hath humbled thee, and suffered thee to hunger, and hath giuen thee Manna to eate, neuer knowne to thy fathers, to the ende hee might teach thee, that man liueth not by bread only, but by euery word proceeding out of the mouth of God.

As if he should haue said, because he permitted thee to hunger, and yet suffered thee not to perish, thou mightst hence easily haue learned, that it is God onely who sustaineth thee with his word without bread.

That this doctrine is true, besides the infallible testimonies of the word, your owne experience can witnesse; for if wee liued by bread onlie, it were necessarie that wee should be continually, and at all times filled therewith: but it is, indeede, the worde that feedeth vs, and the blessing of God lapt vp in the word that giues vs strength, & makes vs able to receiue the good creatures of God, I meane breade, and drinke, and such necessary foode, who also maketh our meate so receiued, to be nutritiue to our bodies.

When we are healthie and strong, and able to receiue our daily sustenance, why then wee must acknowledge that this strength proceedes from God. If contrarily wee bee sicke

ſicke, and weake, and can neither receiue our foode, nor digeſt it after wee haue taken it, then wee muſt know, that GOD hath taken our ſtrength from vs, ſo that wee are no longer capable of it: and he hath alſo taken the gift of nutrition from thy meate, that it ſhall not feede thee, and ſo thou art vnfit for thy meate, and thy meate for thee.

Therefore ſtill acknowledge this reply of Chriſt in this place; man ſhall not liue by bread only, but by euery word proceeding out of the mouth of the Lord.

Bread, fleſh, and other prouiſion, would ſeeme but ſlender inſtruments, to worke our health, and to nouriſh in vs; that life which God hath giuen vs.

Becauſe they are common things, we make no myſterie of them: yet haue they matter of wonder and aſtoniſhment; if wee weigh them aright. Wee could not liue, nor be increaſed by ſuch weake meanes, if God had not giuen them a ſpeciall bleſſing, to ſtrengthen our bodies.

This, together with that which already hath bin ſpoken, proclaimes vnto vs, that man liueth not by bread onely: and for this cauſe, do wee vſe to ſanctifie our meates afore wee receiue them, and after which we

call the saying of grace, wherein wee praie God, by those his good gifts our bodies may receiue strength; and withall, to teach vs, that bread without the woord, cannot feede vs, for it is sanctified by the word of God and prayer.

To draw towards an end, we learne two things by these wordes of Christ, he that hath faith shall taste of two things.

When he wantes sustenance and is hungry, he shal be so strengthned with the woord of God, as if he had stuft himselfe with the abundance of all delicates.

The second is this, whosoeuer hath a stedfast confidence in God, shal not be left so destitute, but that God will vndoubtedly supply all necessaries vnto him, as if he be pinched with extremitie of hunger, rather than he shall perish in his extremitie, God will giue him bread at length, though he must faine bread from heauen, as he did for the Israelites, when they liued in the desart, beeing a place where no foode coulde bee gotten.

Let euery Christian man promise himselfe vndoubtedly these two things: for hee cannot be deceiued of his hope, either hee shall haue sufficient to eate, or his hunger shalbe

so

ſo tolerable vnto him, that he may wel indure it, without fainting, for Gods word ſhall ſuſtaine him.

If thou be naked and haue nothing to couer thee, rather than thou ſhalt periſh ſo, God will conuert the leaues falling from the trees, into coats, and clokes, for his children: he can as well doe this, as cauſe the Iſraelites garmentes to continue freſh vppon them the ſpace of forty yeares togither. Deut. 8. 4

Their clothes waxed not old, nor did their feet ſwell the ſpace of forty yeares.

It is ſpoken, and I do partly beleeue it, that there are not ſo many ſheaues of corne, as there be people in the worlde: and it were not poſſible, I ſpeak after the maner of men, that there ſhould be bread enough to ſuffice ſo many, were it not ſo, that God doth daylie bleſſe, and increaſe the corne in the graine, and the meale in the dowe, and the bread vpon the table, yea and in the mouth too, when we eate it: as was done by our Sauior Chriſt: and *S. Iohn* recordes it in the ſixteenth Chapter.

Beſides, we ſee poore men and their children, in as good liking, and as well to ſee to, though they fare hardly and ſcant, as the rich and their children, who glut themſelues with

abundance.

Dan.1.15 *Daniel* and his felows fed vpon pulse, and yet they looked as ruddy, and well coloured, as they that fed at the Kings trencher.

Thus you haue seene Satan tempting, but not preuailing, fighting, but yet foyld, and so rendring to Christ both field and victorie: once the world combated with Christ, and he ouercame the world, and triumphed, saying; I haue ouercome the world: here the diuell the worlds partner, stands as chalenger, and came furnished with many dartes, to incounter with Christ, and Christ vanquisheth him too: so now hee may make a second triumph, and say: as before I ouercame the world, so now I haue ouercome the diuell that redde Dragon, that with his taile drew down the third part of the starres of heauen.

Iohn 16.

Christ snared him in his owne snares, and with his owne sword cut off his head, as *Dauid* strooke off the head of *Goliah*.

Christ entred into this battaile with Satan, and ouercame him, and all for vs; by the word he became victor, to shew what munition we must vse, if we will looke to ouercome as he did.

Dauid vsed neither swoord, nor speare, nor

1.Sa.17.40

nor armor, but a ſling and ſtone only.

This is the ſling that muſt confound our ſpirituall Philiſtin, euen the word: we ſhall finde our ſelues better garded and fenced with this ſingle furniture, than *Dauid* was with *Saules* armour.

God grant we may ſo carry our ſelues, & ſo paſſe as ſtrangers through the deſart of this deſolate world, that hauing fought like good ſouldiers, vnder the banner of Chriſt, in this ſpirituall combat, with ſin and Satan, and hauing finiſhed our faith in much patience, wee may be tranſlated to that promiſed land in the generation to come, which I truſt in Chriſt doth approach apace: to him, with the Father, and the Holi-ghoſt, be rendred, all honor, and power, and maieſty, with thankſgiuing now and euer.

Amen.

And when they were entred into the ſhippe, his Diſciples followed him: and behold there aroſe a great tempeſt in the Sea, ſo that the ſhippe was couered with waues, but he was aſleepe: then his Diſciples came, and awoke him, ſaying: Maiſter, ſaue vs, we periſh: and he ſaid vnto them, why are ye fearefull, O yee of little faith? and he aroſe, and rebuked the windes, and the ſea: ſo there followed a great calme. Mat. 8. 23, &c.

CHriſt beeing wonderfull in his natiuitie, wonderfull in his aſcenſion, and wonderfull in his transfiguration, is wonderfull heere by his miracles.

In this Chapter are laid downe foure ſeuerall miracles.

1 The healing of a leprous man.

2 The healing of a woman troubled with a feuer.

3 The healing of the Centurions ſeruant.

4 The ſtrange appeaſing of the wind, as in my text: and therefore this may be called, *Scriptura miraculoſa*, the miraculous Scripture.

This miracle is recorded, for ſuch as are either ſicke, or troubled, or oppreſſed, or beſet with any daunger, that whatſoeuer ſtorme of aduerſitie ſhall ſtrike our ſailes, or what trouble ſoeuer wee ſhall ſuſtaine, wee may remember, others haue taſted of the ſame whippe afore vs, and none can harbor in the hauen of bliſſe, that haue not firſt bin weather-bitten with manie rough ſtormes, and ſharpe tempeſts.

Though our ſhippe happen to bee couered with waues, like the ſhippe in this place, yet bee not faithleſſe, but haue hope, and know that Chriſt ſittes at the ſterne, and will not ſuffer vs to miſcarry:

This text containeth ſix partes.

1 The Apoſtles feruent loue, in following him by ſea and land.

2 The Accident hapning, viz. a great tempeſt, applied to the caſualties of this world, that happen to the godly.

3 The

3 The time when this tempeſt hapned viz. when Chriſt ſlept.

4 The Apoſtles onely aide and helpe to run to Chriſt, Maiſter, ſaue vs, we periſh.

5 Chriſts reprehenſion: why are yee fearefull, O ye of little faith!

6 Chriſts helping hand, in ſtaying the wind.

Firſt of their loue in folowing Chriſt.] The felicity of the godly is, to ſticke to God, and to follow his will, and therefore the Prophet *Dauid* ſaith, it is good for me to cleaue vnto the Lorde. *Samuel* alſo perſwaded the Iſraelites, that they ſhould follow the Lord their God, and not depart from him. 1. Sa. 12. 14

The children of God ought to carry ſo great an affection to God, as *Eliſhah* did to *Eliah*, who would not part from him, till the Lorde diuided them. 2. King. 2.

Such was the affection of the Apoſtles in this place, and at all times, they followed the lamb whither ſoeuer he went, to the mountaine, to the deſart, to the ſea, and here to the ſhippe.

This muſt teach vs to follow Chriſt, both by ſea and land, in time of perſecution, and elſe.

For as the ſeperation of the ſoule from the

the bodie, is the death of the body; so the separation of Christ from the soule, is the death of the soule: therefore we must folow Christ euen vnto the sea.

Luke 5. What multitudes of people are recorded in the fift of *Luke*, they presſed vpon him in such sort, that for feare of the throng, he was faine to enter into a shippe.

2. Chr. 9.7 The like throng of followers is mentioned in the eight of *Luke*. If the Queene of *Sheba* could say, of *Salomons* followers, happy are thy men, and happy are these thy seruants which stand alwayes before thee, and do heare thy wisdome.

Much rather may it be spoken, happy are Christes followers and his attendants, that stand euer in his presence, like the Apostles, to heare his heauenly wisdome, since a greater then *Salomon* is here, for this is hee that taught *Salomon* his wisedome.

There is virtue in Christ, and it is an attractiue virtue, to draw vs vnto himselfe like a load stone.

He refuseth no seruant, that will come to his seruice; let vs then be willing to offer our selues, to serue so good a maister, for his burthen is light, and his yoake is easie.

He calles vpon vs for our good, Come to

me,

me all ye that are heauy loaden, and I wil re- Mat.11.28
freſh you.

Other maiſters vſe to load their ſeruants: but Chriſt is ſuch a maiſter, that takes the burthen from his ſeruants, and carries it vpon his owne ſhoulders, to eaſe them.

Ioſeph his brethren were glad to haue Gen.43.21
corne for money, but *Ioſeph* returned them both their corne and mony too.

So, if we will be the followers of Chriſt, & ſerue him, we ſhall find his ſeruice no ſeruitude, for he will giue vs our freedome and our wages too.

In the eight of *Luke*, a certaine ſcribe Luke 8.
comes to Chriſt, and ſaith: maiſter, I will followe thee, whitherſoeuer thou goeſt.

Loe, this ſcribe, who before hee knew Chriſt, had a whole common wealth in his head, beeing a meere worldling, now began to leaue the world, and to caſt away his olde liuery, as the blind-man threw away his patched cloake, in running to Chriſt, and betooke himſelfe to Chriſt his ſeruice.

In the ninteenth of *Luke*, we find *Zacheus* Luke 19.
running to Chriſt, the world and *Mammon* did ſo hang vpon his backe till now, that hee could not trauel to Chriſt: but now hauing come

come to the knowledge of Christ, and Gods spirit calling vpon him, hee changeth his former resolutions, and shooke from him his
Exod. 3. 5 pillages, and his exactions, as *Moses* did put from him his shooes, when the Angel called vpon him out of the flaming bush; and now he was so light as *Peter* when his shackles fel from him, and hee runnes to Christ hastily, who receiued him ioyfully.

Marke 10. In the tenth of *Marke*, one comes running to Christ in like sort, asking him what he might do, to possesse eternall life.

Matth. 20. In the twenty of *Mathew*, two blind men, though they could not see Christ, yet they could followe him: and they gained that which they would not loose againe for more golde than *Gehezi* tooke from *Naaman*, euen their sight: and now seeing him that saued
Matth. 2. them, they follow him more eagerly, returning Christ more praises, than the wisemen did presents.

All these are so many summons to cite vs before the Consistory of Christ, the blinde, and lame, and diseased Scribe, and Publican, sicke, and whole, and all doe call vpon vs, to follow Christ like his Apostles.

And beholde, there arose a great tempest in the sea: and the ship was couered, &c.] Nowe we

we are to ſpeake of the accidents hapning in the great tempeſt: but euen now Chriſt and his Apoſtles hadde entered into the Shippe, and loe, a ſtorme ſo preuaileth, that the ſhip that didde carrie them, is now couered with waues.

Euen now it was calme, when the ſhippe anchored in the hauen, and no ſooner are the ſayles hoyſed, and they lancht into the deepe, but ſhip, and men, and all are in ieopardie of drowning; ſee an vnexpected ſodaine alteration.

Heere wee may view the ſtate of Chriſts church militant: It is like the Arke floating vpon the waters, like a lillie growing among the thornes, like the buſh that burnt, and was not conſumed, like Chriſts ſhip in this place, couered ouer with waues, and yet not ſunck: God ſuffereth his Saints to be oftentimes in daunger, either to ſhew his power in their deliuerance, or to cauſe them, by tribulation, to come to him for ſuccour, and to make them the more thankefull.

So he humbled the Iſraelites before *Pharaoh*, and his Ægyptians. Exod. 5.

So he humbled *Iacob* all the time hee ſerued *Laban*.

Hee humbled *Iob* in a greater meaſure, Iob 1.

ſuffe-

ſuffering Satan to diſcharge at him all his darts at once, thinking to make a full end of him.

1.King.19 He humbled *Heliah*, in making him flie from *Iezabel* that ſought his life.

How did he humble his owne Apoſtles, that were ſo deare vnto him, ſuffering them Hebr.11. to be impriſoned, racked, whipped, ſtoned, ſlaine with the ſword?

Nay, Chriſt his owne Mother ſcaped not Luke 2.35 free: Simeon ſpeaketh, that the ſword of tribulation ſhould pierce her hart.

Chriſt himſelfe entred not into his glorie, but being conſecrated through afflictions.

The miracles that Chriſt wrought in healing others, did not ſo much moue the Apoſtles as the miracle they felt in themſelues.

Their faith had not ſuch exerciſe nor triall, in ſeing the blind recouer their ſight, the lame their limbs, the dumb their ſpeach, and the deaf their hearing, but now that the ſhip vnder them is in danger, and is violently toſſed, & death is preſented before them, their faith begins to faint like *Peter*, and to looke about Iob 2.8. like *Iob* for his patience, when he lay ſcraping himſelfe vpon the dunghill.

The ſtorme put them to a ſtagger, thogh Chriſt was in the ſhip with them.

This

This ſtorm aroſe vpon their entring into a ſhip; this ſhip is a figure of the church.

So ſoone as thou art receiued into the church, and haſt giuen thy name to Chriſt, thou muſt looke for a ſtorme, or a tempeſt.

Satan will neuer bend his malice againſt thee till then.

When we are running, and in the readie way to Chriſt, then comes Satan, and layes ſtumbling blockes in our way, tempting vs with one baite or other, either with wantonnes as *Sampſon*, when he dalied with *Dalilah*: Iud. 16. or with couetouſnes like *Achan* and *Gehezi*, Ioſuah 7. or with pride, like *Nabucad-nezzar*: or with Act. 12. 23 ſelfe-loue, like *Herod*: or with enuy like *Cain*: and all to turne vs aſide quite out of the waie from God, as he couſoned *Adam* out of Paradiſe.

If theſe baites doe not preuaile, then hee takes another courſe, (for Satan that ſuttle Serpent hath more ſleights in his budget, then *Dauid* had ſtones in his ſhepheards 1. Sa. 17. 40 ſcrippe:) he will begin to rage and raile againſt thee like *Rabſhake*, and throw all his ſtormes at thee, as he threw a whole floud of Reu. 11. 13 water againſt the woman in the Reuelation, and as he thought, to ſink Chriſt and his Apoſtles in the ſhippe.

This

This, of all the diuells dartes, is moſt violent, euen his fiery dart of perſecution.

There is a puniſhment executed by our magiſtracie, vppon ſilent malefactors, which is called the preſſing to death, and it is a torment of greateſt tortures.

And the diuell, by his executioners, exerciſeth the ſame crueltie vppon Gods Saints: he hath his preſſing too, & we are forewarned to arme our ſelues againſt that toment by our Sauiour.

Ioh. 16 33. *In mundo preſſuram ſuſtinebitis.* If thou wilt not leaue thy way thou art in, nor breake thy courſe in running to Chriſt; he will ſhew the vttermoſt of his malice againſt thee, and put thee to the Racke, as hee put *Eſay* to the Saw.

And this hath proued no ſmall rub in the alley, for it hath turned aſide many a forward runner.

Mat. 26. 15 *Iudas*, a great while ranne well, but Satan ſtopt him in his race, and made him ſwallow a ſiluer hooke, as hee beguiled *Eue* with an apple; and ſo his end prooued worſe than his beginning: hee againe ſo frighted *Demas*, a great profeſſor a long time, with giuing him but a ſmall taſte of the cuppe of affliction, that he forſooke his way, left Chriſt and

2 Tim. 4.

his

his Apoſtles, and embraced this preſent world.

He ſo preuailed with King *Agrippa*, that thogh he gaue himſelf to heare *Paules* preaching, yet *Paul* left him but almoſt a Chriſtian, and could not make him a Chriſtian altogether. Not to dwell in particulars, this Satan hath wraſtled mightily, euen with the elect veſſells of mercy, and with his ſtormes had quite ouerthrowne them, if Chriſt had not reſcued them, euen then when the fatall blow was cõming, like the angell that ſtayd *Abrahams* hand, when he would haue ſlaine his Sonne. Act.27.28 Ge.22.22.

How long did he chaine vp *Paul*, making him his inſtrument to perſecute Gods children, till Chriſt drew him by violence to himſelfe, and afterwards hee perſecuted Satan, and had him in the chaſe, as before Satan chaſed him?

How ſtrong was Satan, and how weake was *Peter*, that ſeemed to be the ſtrongeſt of the Apoſtles, but ſhewed himſelfe in this combat the weakeſt, when hee denied his maiſter thrice together?

But though hee receiued this foyle from the diuell, yet Chriſt raiſed him vp vpon his feete; from the downe-fall of his ſinne, like

Lazarus out of his graue.

Hee ſtrooke at the Roote, as well as the Braunches, and thought to haue diſrooted with his violent blaſts, the Vine it ſelfe Chriſt Ieſus: he tempted him in the deſart: he cauſed the Scribes and Pharaſies to tempt him: he made his owne Diſciple *Peter* to tempt him, when he woulde haue diſſwaded him frō going to Ieruſalem: he tempted Iudas to betray him: he ſuborned falſe witneſſes to accuſe him: and *Pilate* to condemne him being altogether innocent.

But all this wrought Satans ouerthrow, for Chriſt, by his death, ouercame the di-
Iudges 16. uell, and triumphed like *Sampſon*, when hee bowed himſelfe, and died with the Philiſtims.

And this much ſhall briefely ſuffize concerning this tempeſt: now let vs conſider of the time when it hapned.

But he was aſleepe] The Wind bloweth, and the Storme rageth, and the Sea ſwelleth, and the Shippe ſincketh, and the Apoſtles crie out, and yet Chriſt is aſleepe, as if he cared not for himſelfe, nor his Diſciples ſecuritie.

Gods wiſdome is not by mans wiſedome to bee examined.

Here

Here Chriſt ſeemeth to be forgetfull of his Diſciples, of the ſhippe, and of himſelfe: he ſlept, croſſing theſe ſcriptures, Hee that watcheth Iſrael, ſhall neither ſlumber nor ſleepe. Pſal. 120.

And yet here the watchman of Iſrael ſleepeth.

Againe, can a woman forget the fruite of her womb? though ſhe do, yet I cannot forget thee: yet here Chriſt forgetteth. Eſay 49

God ſaid to *Iacob*, I will go down with thee to Ægypt, and bring thee backe againe. Gen. 46

And to all the godly Chriſt ſpeaketh, in the twenty eight of *Mathew*, Lo, I am with you to the end of the world: and yet here Chriſt ſleepeth: that I ſay vnto you, I ſay vnto all, watch, and yet Chriſt ſleepeth, and watcheth not. Mat. 28. 20 Mar. 13. 37

Ioſeph was in priſon, and there the Lorde was with him, yet here Chriſt being with his Diſciples in this great danger, ſleepeth.

This ſleeping of Chriſt muſt not bee ſo conſtrued, that he ſhould not be carefull of his Apoſtles, it rather noteth, how we are tempted when Chriſt ſleepeth.

We are not ſafe, longer than Chriſt awaketh ouer vs, when he ſtretcheth his hand

ouer vs, we are as well guarded as the Israelites were, when *Moses* helde vppe his hand.

4. Psal. Saint *Austin* writing vppon the fiftie fift Psalme, sayth: *Tunc in te dormit Christus, cum oblitus fueris passionis Christi*: and then saith he, *Nauis tua turbatur*: when thou forgetst the passion of Christ, then Christ sleepeth in thee, and then thy ship is troubled; thy hart is worthelie troubled, becauſe *Excidit tibi in quem credideris*: thou forgettst him on whom thou shouldest beleeue.

Thy passions are great, when thou forgettest Christ his passion.

Excita Christū, fidem recole: raise vp Christ and all stormes shall vanish away.

To haue thy ship safe, and thy soule vntossed with the waues of sinne, haue faith, and be watchfull, take vnto thee the buckler of faith, as *Paul* speaketh in the fift of the *Ephesians*.

1. Sam. 11. As *Nahas* sayde to the men of *Iabes Gilead*, In this I will make a couenant with you, so that I shall plucke out all your right eyes: so our spirituall *Nahas* the deuill, will make a couenant with vs, so that hee may take from vs our right eyes, and so cause Christ to sleep.

Christ

Christ sleepeth, to make the Disciples know what little helpe was in themselues, that so they might the rather relie vppon Christ.

In the twentieth of Iudges wee reade, that the Israelites lost the field twoo dayes together, although they fought in a good quarrell, and at the Lords commaundement, Fortie thousand were slaine by the Beniamites, but the third day the Israelites preuailed, and gaue their enemies an vtter ouerthrow.

So Christ may seeme for a time to sleepe, for the triall of our faith and patience, but he will not suffer vs to perish.

Master, saue vs, we perish:] The Apostles onlie aide, is to runne to Christ. *Anna* in her barrennesse ranne to God, and obtained *Samuel.* 1. Sam. 1.

Dauid in his perill ranne to God, and obtained deliuerance. I cried (saith he) with my whole heart, and the Lord heard mee. Psal. 12.

Salomon hauing built that magnificent temple, ran to God, and praied God to heare whatsoeuer prayer should bee offered in that Temple.

The same *Salomon* asked of God, wisedome, and God gaue it him. And the Apo- 2. Chro. 1. 12.

ſtles in this place flie to Chriſt, praying
Ioh.14.14. him to awake and helpe them, remembring that in Iohn, Aske and you ſhall receiue: In the ſecond of the Kings, and ſixt chapter, the ſeruant *Elizeus* beeing in feare, ſeeing an hoaſt compaſſing the cittie with horſes and chariots, cried to his maiſter *Eliſha*, Alas, maiſter, what ſhall we do?

And the Diſciples crie to Chriſt in like manner here, Alas, maſter, what ſhall we do? ſaue vs, or wee ſinke.

It was high time to awake him, when death was ſo neere them: the Diſciples crie out vnto Chriſt, ſaying: What meaneſt thou to ſlumber, ſince we are in danger of drowning? as the ſhip-maſter ſaid to *Ionas*, What meaneſt thou O ſleeper?

When the tempeſt ſhooke *Ionas* ſhip, it
Iona.5. is ſaid, the mariners were afraide, and cryed euery man vnto his God, they yet knew not the true GOD: but heere the Apoſtles crie out for helpe to no other, but vnto Chriſt: the tempeſt terrified them, as troubles fright
1.Sa.3.5, 6,&c. the godly, and makes them runne to Chriſt, faſter then *Samuel* ran to *Ely*.

Troubles are like *Iohn Baptiſt*, ſending vs to Chriſt.

When affliction comes and preſſeth vs downe

downe or beateth vs, as Satan buffeted *Paul*, then wee are carefull to ſeeke out Chriſt, as *Saul* ſought out the Seer, and as the Apoſtles in this place runne to Chriſt for ſuccour. 1.Sa.9.19.

Why are yee fearefull? O yee of little faith!] that which Chriſt commanded the *Romans*, chapter fifteene, ſupport one another, is here practiſed by Chriſt himſelfe: he ſupporteth his diſciples, and beareth with them, not ſhaking them off, but mildely reprehending them, why are ye fearefull, O yee of little faith? being Chriſts owne followers, and hauing Chriſt with them, yet they could not be confident, and therefore they are well reprooued for their weakeneſſe, O ye of little faith!

As wee are not to bee too confident and ſtrong like *Peter*, relying vppon his owne ſtrength too much, when hee ſaid he would neuer forſake Chriſt, and yet was the firſt that ſhrunke from him: ſo let not vs bee too weake, nor too fearefull, like the Diſciples heere.

Feare is the mother of diſtruſtfulneſſe, as *Peter* diſtruſted himſelfe, when he began to ſinke: and as *Paul* and his companie were out of hope, they ſhould be ſaued in that dangerous voiage, when the ſhip that carried them

ſhiuered in peeces.

O yee of litle faith!] Here is the cauſe added why they were ſo weake, becauſe they wanted faith.

If the Diſciples had had but as much faith as a graine of muſtard ſeede, they might be ſtrong enough to remoue mountaines: but they could not here remoue the ſtorme, their faith was ſo ſmall, no more than they coulde
Mat. 17. heale the lunatike man in the ſeuenteenth of *Mathew*.

Though the Diſciples walked dayly with Chriſt: and ſaw his miracles, and the workes he did, yet they could not draw faith from him, as the Woman drew vertue from him, though ſhe touched but his hemme.

Mat. 9. 20. A little faith woulde haue qualified this great ſtorme, and haue pacified the waues, as a little oyle and a little meale coulde ſuffice the poore Widdow, and ſaue her from periſhing in the dearth.

1. King. 17. Our ſinnes are in an Ephah, but our graces are in a ſhekle: all our vertues are diminutiues, they are all little ones like little *Zoar*. A litle wealth, and a little pleaſure ſeemes nothing, but a little faith is inough, though it be neuer ſo ſmall a mite.

Chriſt ſaith here, O ye of litle faith! ſee, our ſtature

ſtature in religion is but ſhort and little, and we grow little and low like *Zacheus*, that wee cannot ſee Chriſt: but Chriſt will haue vs to haue much faith, as he biddes vs bring forth much fruite.

Two things in this place muſt be noted. { First, how the very faithfull are nowe and then ſhaken in faith. Secondly, how the faithfull may be greatly tempted: and yet continue ſtill in the boſome of God.

Then he aroſe and rebuked the windes and waues, and there followed a great calme] Here is Chriſts helping hand, in ſtaying the tempeſt. The diſciples were not ſo importunate for helpe, as Chriſt was readie to comfort them.

It is written, aske and ye ſhall haue, knock and it ſhall be opened vnto you: here is that Scripture fulfilled, the Apoſtles crie vnto Chriſt for ſuccour, and ſuccor is giuen them. The great Storme, how violent and raging ſoeuer, is here in a Moment qualified, when Chriſt ariſeth and rebuketh it.

All the ſtormes and troubles that happen to the godly, they are but an *interim*, they are but of ſhort continuance, and then ſhall

Iob

Iob haue his children and goods againe : ſo Chriſt may ſleepe, but his prouidence euer waketh , and preſerueth them that belong vnto him.

Foule wether laſteth but a while; and then
Reue.14 2. followeth a great calme , like the noyſe of harpers, after the ſound of thunders.

Heauineſſe may indure for a night , but ioy commeth in the morning , ioy is heere preſented in a moment to the Apoſtles.

Euen now the skie was full of clouds, and now the skie is cleare, and the cloudes vaniſhed, and the calme is greater then the ſtorm.

We may be in danger and trouble, when Chriſt ſleepeth , but when Chriſt awaketh & ſeeth the waues ſowſing ouer our heades, and the water flaſhing into the ſhippe , hee ariſeth and rebuketh the waues, as before he rebuked his Diſciples, and ſo the calme foloweth.

The windes bluſtred , and the water violently ſwelled , as long as Chriſt ſlept, as if they had bin priuie to his ſleeping ; but as ſoone as Chriſt awaked, and conſidered of the tempeſt, the windes, and waues conſidered themſelues, and became quiet.

Heere is a full preſident of Gods mercie, and of his power, he exerciſeth both for the

good

good of his Diſciples, his will appeares, in reprouing the waues, his power, in ſuppreſſing the rage thereof.

This made *Tobit* ſay, thou ſcourgeſt, and yet takeſt pittie: thou leadeſt to hell, and back againe. Tobi 13.

And GODS own teſtimonie proues the ſame, I kill, and I giue life: I wound, and I make whole, and in the ſixteenth chapter of Iohn, ſaith Chriſt, ye are in ſorrow now, but your hearts ſhall reioyce, and your ioie ſhall no man take from you.

Let vs pray vnto GOD to increaſe our little faith, and our ſhip ſhall neuer miſcarry.

Thus you haue briefely ſeene the loue of the Apoſtles, in following Chriſt to the ſhippe: you haue alſo ſeene Satan tempting, the wether ſtorming, the winds blowing, the Diſciples trembling, and Chriſt ſleeping: yet he being cried vnto, awaketh and ariſeth, and appeaſeth the rage of the ſea, and ſo ſuffereth not his Diſciples to periſh.

The Diſciples loue towardes Chriſt, muſt arme vs with like affection, towardes him, and their want of faith muſt ſtirre vp our weakneſſe, and incredulity, and make vs flie to Chriſt, like the reſtleſſe Doue to the arke.

So

So we ſhall be ſure to be ſafe amiddeſt all ſtormes, like his diſciples when Chriſt rebuked the windes.

Vſe this Card, it will the better direct thee in thy Compaſſe; as the Angell lead *Abrahams* ſeruant a ſtraight path by land, ſo this will leade thee a right courſe by ſea; and if any ſtorme beate againſt thy ſhip, thou ſhalt be ſure to come ſafe to ſhoare, when others, for want of this guide, ſhal periſh by ſhipwracke.

Gen. 24. 40

The Sinners Bath.

If wee acknowledge our ſinnes, God is faithfull and iuſt, to forgiue vs our ſins: and to cleanſe vs from all vnrighteouſneſſe. 1 John 1.9.

THis is a Leſſon for all, but Chriſt: al beſides him, prince, Prophet, and people: from the marchaunt, to the porter, from him that ſittes on the throane, to him that grindes in the mill, all are weake and feeble, and diſeaſed, and ſicke of one ſore: and therfore muſt all apply to themſelues one, and the ſame kind of cure.

None but Chriſt alone could ſay, which of you can rebuke me of ſinne?

Since all haue ſinned, all had need to bee cleanſed.

The

Luke 3.12 14 The Publicans and Sinners, and ſouldiers, come to *Iohn*, crauing to be ſalued.

And here a greater then *Iohn* proclaimes, that all ſinners, that will be ſet free from their ſinne, ſhall be ſo ſoundly ſalued, and cleanſed, in this ſo wholeſome a Bath, that they ſhall neuer need a ſecond cure, no more than the lame cripple in the third of the *Acts*, Acts. 3. being once reſtored to his feete by *Peter*, did euer any more betake himſelf to his crutches.

And this Bath, as it is moſt pretious, for it cureth all diſeaſes, euen the moſt putrified and exulcerat ſores; ſo is it yet moſt highly to be reckoned, becauſe God offers it freely to all commers, of all ſorts: like the poole *Be-* Iohn 5.24. *theſda*, that freely healed all that waſhed in it.

Once God the Father proclaimed to the thirſtie: ho, euery one that thirſteth, come to the waters, and ye that haue no ſiluer, come buy wine and milke without mony.

And here GOD the Sonne proclaimeth, ſpeaking to the ſicke, as hee to the thirſtie, come to be bathed, all ye that be leprous and ſinfull, come clenſe your ſoules, and receiue Eſay 55.11 ſoundneſſe to your ſelues without mony.

Other baths doe but waſh and cleanſe

bodies of men : but this is the soueraigne Bath of the soule, none but this can purifie the soule, and take away the maladies of it, by the secret vertue thereof.

The Disciples of Christ, though they had the gift of healing, and power giuen them to worke miracles, yet they could not cure all diseases: as they could not cast the diuell out of the lunaticke man, in the seuenteenth of Matthew, Christ alone did that ; so in this place though God hath giuen power, and skill to men, to heale diseases, God alone will haue the prerogatiue , in curing the diseases of the soule; none may do that but hee.

Howsoeuer the Pope will seeme by his counterfaite phisicke to purge mens soules, and to cleanse their sins by his buls, pardons & indulgences, and such like trūpery; yet we know that his phisicke hath deceiued all his patients, and hath wrought no more cure on the soules of men, then *Elisha* his staffe did recouer the *Sunamites* child, when *Gehezi* laide it vpon the face thereof. 2. Kin. 4 31

The Popes Patients are sicke still, and still dead in their sinnes, for all the Popes drugge: as the *Sunamites* child was dead still, till *Elisha* came.

Not to amplifie a large discourse in the commendation of this Bath, as *Philip* sayde to *Nathanael*, when hee was desirous to see Christ, come and see: so saye I vnto you, come and see, come and prooue this Bath.

I know, that if you wash in it, you must needs find the vertue of it, as *Naaman* found the vertue of *Iordan* to heale, that which all the riuers of *Damascus* could not cure.

When you shall haue practised it, I know you will say, as the Queene of *Shebah* said to *Salomon*, I heard before of thy wisedome, but the one halfe hath not bin told me, so I haue heard the praises and the vertues of this Bath before now, and loe, the one half hath not bin told me.

If we confesse our sins, God is faithfull to forgiue.

Confession of sin must go before, and then forgiuenes of sins wil follow after.

The text admits this short diuision.

The sinners salue, and the vertuous operation of it: the salue, if we confesse, the effect or operation, God is faithfull to forgiue.

As Christ told *Martha*, one thing is necessary: so here he telleth vs, one thing is necessary

ceſſary, that ſinnes may be forgiuen.

We muſt note, that there is a three-folde confeſſion: Firſt, there is a confeſſion of faith, which is the act of religion. Secondly, there is a confeſſion of praiſe, an act of gratitude. Thirdly, there is a confeſſion of ſin, as here, an act of contrition.

Confeſſion of faith was made by *Peter*, when he ſaide, thou art Chriſt.

The anſwere was, fleſh and bloud haue not reuealed theſe things vnto thee.

Confeſſion of praiſe is made by *Dauid*, in the 106. Pſalme: praiſe the Lord, becauſe he is good.

Of confeſſion of ſins, we haue many preſidents in ſcripture. *Moſes* confeſſed the ſins of Iſrael. This people hath committed a great ſinne. Exod. 32.

Dauid confeſſed his adulterie.

They that came to Chriſt, confeſſed their ſins.

Moſt notable is the confeſſion of the prodigall ſonne, out of which wee may learne the manner of true confeſſion: firſt, hee did meditate with himſelfe, how he ſhould confeſſe his ſins vnto his father, in that hee ſayd: thus will I ſay.

Secondly, he cried out, I haue ſinned: hee

doth not excuse himselfe, nor hide his sinne, like *Adam*.

Genes. 3 Against heauen, because hee esteemed earthly things, more than heauenly things, & against thee: there he lookes into the waight and greatnesse of his sinne, in offending so good a father, who had giuen him so liberall a portion.

I am no more worthie: he was ashamed of himselfe, as *Adam* was ashamed of his nakednesse, arguing a sharp remorse.

And this confession was well accepted of the prodigall sonnes father: and our confession will be accepted of our Father, euen of God, so oft as wee confesse as hee did.

It must not passe without his note. In that this confessor saith, he would rise, and goe to his father, that is, he that will confesse aright, must rise from sinne, as *Samuel* rose from sleeping, and as *Mathew* rose from the custome-seat, when Christ called him.

He that hideth his sins, shall not bee dire-
Prouer. 28 cted, but he that confesseth, and forsaketh them, shall haue mercy.

God required confession of *Adam* and of *Cain*, to shew the necessitie of it.

It is recorded of them, who were bapti-

zed

zed of *Iohn*, that they confeſſed firſt their ſinnes, and in the nineteenth of the Actes, they that beleeued, came and confeſſed. Actes 19.

Both wee, and our aduerſaries, doe holde Confeſſion to be lawfull, but we differ from them.

Firſt, becauſe we ſay, it muſt be made only to God: they ſay, it muſt be made alſo to man, and ſo they haue grounded their auricular confeſſion.

Secondly, when we grant, that vpon ſpeciall occaſion, as for the glory of God, aud the ſatisfaction of his church, it may be lawfully made to man, yet they appoynt it to be ſo neceſſary, that without it is no repentance, no ſaluation; and that neceſſitie wee deny.

This auricular Confeſſion came in about *Theodoſius* his time, and was not from Chriſt his time in the church, the Hiſtorie is to bee read in *Zozomenus* 7. booke chapter 17. In which Hiſtorie we may reade, how this confeſſion was abuſed, and how *Nectarius* in *Conſtantinople* cauſed it to be altered.

If we confeſſe, &c.] God dooth not promiſe confeſſion, but vpon condition that we firſt confeſſe; we may not looke for pardon, vnleſſe we make confeſſion.

There is a prouerb commonly vsed, confesse, and be hanged; and this is true with men, for the malefactors owne mouth condemnes him, and the lawe proceedes to execute him; but with God it is otherwise, quite contrary: confesse, or not be saued.

I will shut vp this first parte of my diuision, concerning the salue of confession, with that president of confession made by *Iob* in the 21. of his Booke, amongst other things, that testified his innocency of life, hee citeth this: If I haue hid my sinne as *Adam*, concealing mine iniquitie in my bosome.

Our sinnes.] Sinne is a spirituall leprosie, for in the thirteenth of *Leuiticus* it is written, the leprous ought to be seuered from the rest of the people, and shoulde accuse himselfe and say, he was polluted: so the sinfull shuld be seuered from the Saints of GOD, and should condemne himselfe.

Sinne is tyrannical, and brings the soule of
Rom. 6. 16 man into bondage and slauery: and therfore sinners are called, *serui peccati*, the slaues of sinne.

Sinne is called captiuitie, and it takes away
Rom. 7. 23 the soules freedom: and *ergo* sinners are called *Captiui*, captiues.

It is compared to a serpent, because the infe-

fection of it ſecretly creepes into the heart of man: and therefore it is ſaid, flie from ſinne, as from a ſerpent, *Eccle.* 21.

Since all theſe, and infinite more inconueniences doe iſſue from ſinne, let vs ſeeke and ſue to Chriſt to be clenſed, as *Naaman* ſoght to *Eliſha* to be healed of his leprozie.

Neither *Abanah*, nor *Pharpar*, nor all the riuers of *Damaſcus* coulde waſh away *Naamans* leproſie, ſaue the water of *Iordane* onely; nor can any water waſh away the leproſie of ſinne, but the water of contrition, running and ſtreaming forth of the fountaine of repentance. 2.Kin 5.12

Waſh, and be cleanſed, was all the phyſicke that *Eliſha* gaue to *Naaman*: and all the cure that Chriſt vſeth in healing and cleanſing ſinners, is but this; confeſſe thy ſinnes, and be pardoned. 2.Kin.5.10

If we confeſſe our ſinnes, God is faithfull to forgiue vs.

The firſt reaſon driuing vs to confeſſe our ſinnes, is deriued from GODS faithfulneſſe.

As if he ſhould ſay, hide not thy ſinnes, for God knoweth them already: and hee is faithfull to puniſh thee, if thou conceale them: *Homo videt, quæ patent: Deus vero intue-*

tur cor: man seeth only the things that are open and manifest, but God seeth the heart. 2. *King*. 16. And againe, I the Lorde searching the reines, *Ieremie* 17. And againe, all things are open to mine eyes, *Hebr*. 4.

God hath spoken this, and therefore confesse your sinnes, for hee is faithfull and iust, and this faithfulnesse of God made *Dauid* to register and booke vp his sinnes, I acknowledge my sinnes saith he, and my faults are euer before me.

The same *Dauid* being reproued by *Nathan*, for murthering *Vriah*, to possesse his wife, cried out, I haue sinned, 2. *Sam*. 12.

There wee finde *Dauid* confessing his sin, and in the next verse following, we finde the Prophet *Nathan* absoluing him: God hath done away thy sinne, thou shalt not die.

God is faithfull, and will stand to his promise, in saluing our sinnes, if we repent.

God charged *Moses*, not to presse to the bush, till he had put off his shoes, so we may not presume to come to God, till wee haue separated from vs our sinnes: as Christ bade the yoong man in the Gospel, put away his goods, if he would follow him.

Mary Magdalen sought Christ weeping in the Pharises house, and Christ did appeare

peare vnto her; as he appeared vnto her, ſo he will appeare vnto thee, when thou confeſſeſt thy ſinnes, and arte ſorrowfull for them.

God is faithfull: faithfull in his word, his words are faithfull and true: faithfull in his promiſes, all the promiſes of God are in him, yea, and Amen. Speake the word only, ſaid the Centurion, and thy ſeruant ſhall bee whole. Hebr. 10.

Faithfull in his mercies, for they neuer faile, but are renewed euery morning.

Faithfull in his iudgements, they are termed righteous and true, in the nineteenth of the *Reuelation*: faithfull in all his wayes, ſo prooued by that ſong of heauenly Angelles, in the fifteenth of the *Reuelation*, Iuſt and true are thy wayes, King of Saints.

And the prophet *Dauid* ioyns with them in like conſent: the word of the Lord is righteous, and all his workes are faithfull. Pſal. 33.

And vnto this faithfulnes is another propertie annexed, *viz.* Gods Iuſtice.

Here is the ſecond reaſon to induce vs to acknowledge our ſinnes, for God is iuſt.

He is iuſt in his anger, and in his bountifulneſſe: who ſhall ſtand (ſaieth *Nahum*) before the face of his wrathfull indignation?

and

and his anger is poured out like fire, *Pſal.* 85. And againe, It is an horrible thing to fall into the hands of the liuing God, *Hebr.* 12. Hee is iuſt, to giue euery man according to his worke, *Reuel* 21. therefore confeſſe, for hee is iuſt. Hee hath promiſed free pardon, if thou performe this confeſſion: and of this pardon thou maieſt aſſure thy ſelfe, becauſe God is iuſt, and cannot breake with thee.

To cleare this with many woordes, were to point at the ſhining Sunne, and to light a candle at noone day: therefore I will deſcend to that which followeth.

That hee may forgiue vs.] Though God be of power infinite, yet wil he not ſaue man without faith nor forgiue ſins without repẽtance: and a principall branch of this repentance, is the confeſſing of ſinne. If thou treadeſt the path of repentance thus farre forth, *viz.* to confeſſe thy ſins, and to be aſhamed of them, and to be ſory for them; yet if thou haue not faith, if thou beleeue not that God is faithfull and iuſt to forgiue, thou commeſt ſhort of true repentance.

Mar. 27. 3, 4 For *Iudas* proceeded ſo farre as well as thou, yet he was damned, becauſe he diſtruſted God: hee could not perſwade himſelfe, that God would forgiue him, and ſo he loſt

that

that which the thiefe found.

Note therfore that three things are neceſſary, that ſinnes may be forgiuen.

Firſt, *Infuſio gratiæ*, the powring of grace, or the woorking of Gods grace in vs, as it wroght in *Peter* when he went out to weep.

Secondly, the remorce of the ſoule, who fearing the danger of ſin, flies to God by repentance, like the publicans and ſouldiers in the 3. of *Luke*, to this belongs confeſſion.

Thirdly, a change of mind, and caſting off olde affections, by putting a new heart like *Saul*, when a kingly ſpirite was giuen him.

The calling of ſinners to repentaunce, is liuely deſcribed by the calling of *S. Mathew*, in whoſe calling we are to note foure things.

Firſt, hee was ſitting, noting the careleſſe ſecuritie of ſinners.

Secondly, the place where he was, *viz.* the Seate of Cuſtome, noting how this worldlie mammon doth draw men from God.

Thirdly, he roſe vp, ſhewing, when grace is powred into vs, then we riſe from ſinne.

It is not enough for vs to heare Chriſt call, but we muſt riſe vp like *Samuel*, and *S. Mathew*, leauing our former ſtate & occupation.

Fourthly, he followed Chriſt: wee muſt not leaue ſinnes, only before committed, but

we

we must indeuoure to leade a godly life euer afterwardes, framing our selues to the example of Christ.

To furnish you yet with a coate of surer proofe then *Saules* armour, euery soule that meanes to possesse heauenly riches, must be qualified with these properties.

He must first haue, *voluntatis mutationem*, a change of will.

2 *Ad Deum conuersionem*, a turning vnto God.

3 *Peccati detestationem*, a detestation of sinne.

4 *Ad meliorem vitam intentionem*, an intention and earnest resolution to liue better afterwards.

To forgiue vs our sinnes.] The certainty of this remission, is assured vs by many presidents in scripture. *Dauid* sinned, but vppon his confession, God beeing faithfull and iust, forgaue him.

1.Ki.21.29 *Ahab* confessed his sinne, and humbled himselfe before God, and hee sawe not the euill that was threatned in his dayes. And so did the *Niniuites*, and were not destroyed, though the hand of the Lorde were already stretched out, within fortie dayes to consume
Luk. 15.22 them. The prodigall Sonne was receiued with

with great welcomes, vpon his confeſſion.

Notwithſtanding the inuincible truth of this doctrine, yet Satan, whoſe pollicie is euer to hinder mans ſaluation, thought to draw men from the vnderſtanding heereof, and ſhuffled into mens heads, diuers errors about remiſſion of ſin.

Firſt, that not God alone, but man alſo may forgiue ſins: whence the ſelling of pardons proceeded.

Secondly that venial ſin may be forgiuen, with the infuſion of diuine, and heauenly grace.

Thirdly, that there is no remiſſion, where there is not open confeſſion to the prieſt.

Fourthly, that remiſſion of ſinnes may be after this life, which opinion is defended by, *magiſter ſententiarum*: and this is the roote of Purgatory.

The Pelagians affirmed, that when ſinne is forgiuen, the puniſhment is alſo forgiuen. and therefore they ſay, the death of the body is not the reward of originall ſin.

And ſo they ſay, *Adam* had died a bodily death, whether he had ſinned or not, but we know it to be otherwiſe.

And theſe are the Locuſts, that creepe forth of the bottomleſſe pit. Reuelat. 9.

The

The Pelagians, in maintaining this error, croſſe theſe ſcriptures.

In ſudore vultus, in the ſweate of thy face, ſhalt thou eate thy bread: God forgaue the ſin, but the puniſhment ſtill remaines.

Geneſ. 3. God pronounced againſt *Eue*, in ſorrow ſhalt thou bring foorth, God pardoned the ſin, but the puniſhment yet remaineth.

Dauid by confeſſion of his ſin, got pardon, yet the prophet told him, he ſhould be humbled by his Son.

But let theſe errors paſſe, and leaue wee them to him that deuiſed them, which is the diuell, who hath bin a lier from the beginning: trueth will triumph ouer falſhoode, and the Arke wil ſtand when *Dagon* falles.

One droppe remaineth behind vndiſtilled, the pure Quinteſſence whereof being in due mixture added to this cleare fountaine of chriſtalline water, wil grace the ſame with a matchleſſe perfection.

When this is ſupplied, nothing will bee
Mat. 25. 4 wanting, as nothing was lacking to the fiue wiſe virgins, when their lampes were burning.

And to cleanſe vs from all vnrighteouſneſſe.] God will not only remit ſinne, but hee

he will take it cleane away: as *Moſes* ſaid, he e woulde not leaue an hoofe behind, ſo God in purging ſin, will not leaue a ſpot behind, but we ſhal be throughly cleanſed and made white, like *Abſolom*; who from the ſole of his foot, to the top of his head had no blemiſh in him. Exo.10.26 2.Sa.14.25

How filthie and polluted ſoeuer we were before, yet now wee ſhall bee cleane and white, whiter than *Naaman* after ſo manie waſhings.

In the one and twentieth of the Reuelation it is written, that the citty of God is founded vpon precious ſtones: and in the end of the Chapter it is ſaid, there ſhall no vncleane thing enter into it, ſhewing that the ſoule of man muſt be cleane.

The Lord by Eſay ſaith: I wil blot out all thine iniquities.

And if the wicked man wil turne from his wickednes, I wil remēber his ſins no more.

In the ſixt of the Reuelation mention is made of thoſe that were vnder the Altar; the Altar is ſayde to be Chriſt, and the Saintes, vnder the Altar are ſayd to haue long robes, ſhewing that nothing muſt bee ſeene in the Saintes of God; which is ſteined or polluted, they muſt be all couered.

Their

Their robes are ſaid to be white, ſhewing that the ſoules which reſt in Chriſt, muſt be cloathed with innocency, after the perfectiō of Chriſt.

A roab was giuen to euery one of them, ſhewing that one was not couered with the robe of another: one ſoule might not be clothed with the perfection of another, for the iuſt ſhal liue by his owne faith.

In the ſeuenth chapter the fourteenth verſe it is ſaid, they had waſhed their roabes, and made them white, ſhewing there is no clenſing of ſin, but by his blood that died for ſin.

Being now made cleane and white, let vs not pollute our ſelues againe, let not vs anie more runne to the vomite of ſin, for then we grieue the ſpirit of God, & our end is worſe then our beginning.

Cantic. 5. 3 Let vs rather learne the ſong of Chriſtes Spouſe in the Canticles, I haue waſhed my feete, how ſhall I defile them againe? I haue putte of my coate, how ſhall I put it on?

And thus haue you ſeen the ſinner wounded and ſalued, ſicke to death, and yet recouered to life again, like the Sunamites child:

Luke 17 Be not like thoſe 9. Leapers, who being clēſed, forgot him that cured thē, and are noted to all poſterities of monſtrous ingratitude.

Little

Little will he yeelde, that will not yeelde thanks, which makes thee nothing the poorer, nor yet him the richer that receiueth them. Iohn 8.11.

As Christ saide to the woman taken in adulterie, Goe away and sinne no more, lest a worse thing happen vnto thee: so I say, that you are washed now, and purged, and cleansed from all your sinnes, goe and defile your selues no more, lest some euil ouertake you, Heb.10.26 and then no more sacrifice for sinnes can preuaile: as Christ saide, Remember *Lots* Luk.17.32 wife, so I say, Remember *Esau*, who coulde Genes.27 not gaine the blessing, though he sought it with teares.

All will be learned, if you thinke on this lesson that wee haue taught, or rather which God hath deliuered vnto you.

If we confesse our sinnes, God is faithfull and iust to forgiue our sinnes, and to cleanse vs from all vnrighteousnesse.

The God of peace make vs perfect in all good workes, to doe his wil, working in vs that which is pleasant in his sight, thorow Iesus Christ, to whome be praise for euer, Amen.

L.

The forming of Eue.

¶ *Also the Lord saide, it is not good that man should be alone, I will make him an help meet for man. Therefore the Lord caused an heauy sleepe to fall vpon the man, and hee slept: and he tooke one of the ribs, and closed vp the flesh instede thereof, and that rib which he had taken made he a woman, Ge. 2. 21, 22.*

THe Philosophers being but profane men, such as neuer acquaynted themselues with Diuinitie, the true sauing knowledge; yet could say, being guided by a naturall instinct of reason onely, that contemplation is the chiefest felicitie, or the onely good thing, whereunto all men, of all sorte, should sacrifice their well bestowed labors.

This Idea was a continual insight or serious consideration, both of God and of his creatures. And this in them, was but a voice of humanitie: but certainly it conuaies vnto vs Christians mysticall matter of deepest diuinitie; for it is the very load-starre that by a speedy and easie course guides vs along to the hauen of true felicitie, like those Angels that led foorth *Lot* to the place of refuge, when others disdaining so good a guide, perished worthily in the flames of *Sodom*.

This consideration wee finde to bee first planted in God himselfe, and secondarily, from him deriued vnto men. It mooued God when hee did contemplate his owne glorie, for the further promoting thereof, to create the world, the heauens, and the earth, and the creatures therein, all to set forth his glorie; according to that in the nineteenth Psalme, The heauens declare the glory of God, and the firmament sheweth his handy workes &c.

Diuine speculation performed this, and the same in another sort: but far inferior to this, must prouoke vs carefully to meditate and consider of the Lords goodnes, in creating vs, and gouerning vs, which are so wonderfully

derfully made: happy are we, and then doe wee ſhew forth the ſhining maieſtie of God in vs, yea, & then are we come to the full period of this *Summum bonum*, this ſo great felicity, when we meditate how to glorifie God for his goodneſſe.

And this holy leſſon beeing indeede the *Alpha and Omega* of all perfection; wee can neuer haue learned, till we can ſay as *Dauid* ſaith, I ſtudie alwaies vpon thy lawes, yea, and I make it my continuall exerciſe: ſo holy a ſong could this ſweet ſinger ſounde forth, would all Chriſtians could ſing the like ſong with the like ſpirit.

To preſſe a little neerer to the matter in hand, as the creating of the world, and after that, creating of man, doth ſhew the gratious care and prouidence of God ouer vs; ſo in this place wee find a freſh preſident, of the Lordes like goodnes towardes vs, noted in the words of my Text. Alſo the Lord ſayde, it is not good that man ſhould be himſelfe alone, I will make him an help.

The words do offer theſe three things to our conſideration.

Firſt the conſultation, or conference had betweene God and his wiſedome, for the creating of the woman.

Secondly, the effect of his conferẽce, in the 21. verſe.

Thirdly, the maner of the womans creation in theſe words : God cauſed an heauie ſleepe to fall vpon the man.

In this conſultation or conference, the loue of God, and his prouident care ouer mankinde, is moſt liuely diſcoloured. After he had made man the worlds wonder, and the moſt excellent of all his creatures beeing but a little inferior to the Angelles, and had made him Lord ouer the earth, and al things in it contained, to gouerne the ſame by the diuine wiſedome, wherewith God had indued him, hauing alſo placed him in Eden, that ſo glorious a ſeate, and ſo full of maieſtie, ſo plentifully ſtored with infinite varieties of rauiſhing pleaſures.

For out of it made the Lord to grow, euery tree pleaſant to the ſight, and good for meate, the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and euill : all this felicity notwithſtanding, that *Adam* now poſſeſſed, and more might not ſeeme to be required for the bettering of his eſtate : for what can a man haue more, then the whole world to command, as *Adam* had, & after him *Noah*? yet the Lord abounding

ding in mercy, as hee is all compounded of goodneſſe and mercy, ſaw ſomthing wanting.

Adam had not yet a companion, that might partake with him in this his felicitie: all his ioy and pleaſure, & ſolace ſeemed nothing in regard of this one defect, hee had none like himſelfe, that might conuerſe with him, or to whome he might communicate theſe his ioyes.

No man knew *Adams* ſtate but himſelfe, which made the ſun-ſhine of his glory, in ſome ſorte eclipſed, yea, the vnreaſonable creatures, the beaſts of the fieldes, the fiſhes in the waters, and the foules in the ayre, ſeemed to be in better caſe than *Adam*, for that they were not ſolitary, euery one being yoked with his like, beaſtes, foules, and fiſhes were multipled in their kind, but for *Adam* found he not an help meet for him.

The wiſdome & learning of a man which are the diuineſt parts in man, al theſe are nothing worth, if they be not communicated to others, what good iſſues from them, if a man keepe them to himſelfe? If one be wiſe to himſelfe, learned to himſelfe, what profiteth it?

No profit is in theſe, more than in the ha-

uing of them: for they lie dead within vs, not being drawne forth to the benefit of others, like fire that is hid in a flint-ſtone, without heate, or perfume in a pomander without ſmell except the one be ſtricken, and the other be pounded.

Man was borne for man, one man to help and ſupport another; and therefore moſt diuinely ſpake *Tullie* in this, though profanely in other matters: *Non nobis ſolum nati ſumus: ſed partem patria vendicat, partem parentes, partem amici*: God hath not giuen vs life, to the end we ſhould liue only to our ſelues, and be nothing helpfull to others: but our country doth challenge a part of vs, and our friends a part of vs, and our parents a parte; and the leaſt part is our owne. And therefore moſt wiſe is this conſultation or conference of God in this place.

It is not good that man ſhould be alone] God in regard of his præſcience, or fore-knoweledge, knew it was not expedient: and wee ſince, by experience do find it to be ſo, that it is not good for man to be alone.

It is not good.] As if we ſhould ſay: man is not

not yet so wel as I wold haue him; I must yet performe somewhat more, for the bettering of his estate, as Christ tolde the young rich man, one thing was lacking: so here God tels *Adam*, one thing was lacking: *Adam* wanted a help-fellow.

This huge frame of the world, wherof vnder me, he is the alone supreme commander, would better content *Adam*, and the fruition of it would bee reputed more delightfull, and gladsome vnto him; if he might find a mate or companiō to participate with him, in this his Angel-like life and incomparable happines.

Adam was yet alone in Paradise; and therfore the world and the creatures therein, the ayre, with the foules, the earth with the beasts trees and hearbes; the sea, & al waters, with the fish and whatsoeuer liueth therein, beeing all good: for the good God made all things good; and himselfe hauing finished the creation, surueyed all that he had made; and loe, it was exceeding good.

Yet all these seemed not so good in a sort to *Adam*, being alone; for their goodnes became as it were clowded, & couered as with a veile, because the pleasure & felicitie of thē descended only to one, euen *Adam*.

But

But ſince the loue of God appeared in multiplying mākind, this goodnes of Gods creatures extended it ſelfe to a more general or vniuerſall communitie; ſo as euery man, without exception; God that gaue them make vs thankfull for them, from the marchant to the porter, high and low, of what degree ſoeuer, rich and poore, of what abilitie ſoeuer, the weake, and potent, of what power ſoeuer may taſte the ſweetneſſe of them: all may ſtretch forth their hands to apprehend what ſoeuer goodneſſe is lapt vp in them, as freely as *Adam* did when ſcope was giuen him, to eate of euery tree in the garden, ſaue the forbidden tree.

It is not good that man ſhould be alone.] See the loue of God, and his care ouer man, which no tongue, nor pen can amplifie.

But euen now as it were, God was carefully imployed, (I ſpeake after the manner of men) in that ſupernaturall worke of the frame of the world, and that for *Adam*: loe, that being finiſhed, he deuiſeth yet againe to augment *Adams* felicitie, in furniſhing him with freſh matter of comfort: a greater comfort than the creation of the world: I wil alſo, ſaith the Lord, make a companion for *Adam*.

For it is not good that man should be alone.

In beholding this great blessing that God was ordaining for *Adam*; for in it was the greater blessing shadowed, and of greatest comfort, euen the continent of all blessings, Christ the Messiah, the promised seed of the woman that breaks the serpents head.

In taking a cleare view of this inestimable benefit, a sight more glorious than *Moses* saw, when he stood on Mount *Nebo*, euery mā hath cause to cry out with *Dauid*, O God what is man thou art so mindfull of him? but looking vpon our selues, and sounding our consciences fraught with ingratitude, wee haue cause to cry out: O man, what is God thou art so vnmindfull of him?

O *Adam*, how was it possible thou shouldest forget him so soone, that was so carefull of thy wel-fare, in powring vppon thee such an heap of vnspeakable felicities?

How couldst thou by transgression hazard the incurrence of his implacable displeasure, as after this thou didst, since he so bountifully brake vp all the treasures and riches of his goodnesse?

What blessing withheld he from thee, with the absolute indowment whereof he did not in a more than father-like affection, inuest thee? He

He made this world for thee, this worlde which before was without forme, voide, and wrapped vp in obſcurity, and darkneſſe, till God had ſaid, whoſe word was a worke, let there be light.

He made the firmament that azurd skie, the beholding of whoſe criſtaline clearenes, may well procure amazednesſe, & aſtoniſhment from a diligent ſpeculator, it doth ſo graphically ſet forth the ſhining maieſty of him that created it.

And in this firmament hath he placed two great lights, to diſtinguiſh times, and ſeaſons, dayes, and yeares: and yet he made the ſame more reſplendent, & glorious, by beautifying it with ſtarres; and all this the firmament, the greater lights & leſſer lights, the ſun, moone, and ſtarres, and all for thee.

He made the earth alſo for thee; that it ſhould briug forth cattell, and euery thing that hath life, according to his kinde, euery greene tree and hearbe, for the ſeruice of man.

The heauens and the earth, with al the hoſt of them being finiſhed: laſt of all, as the perfection of all, did he forme thee, O *Adam*, out of the earth, euen redde earth, and gaue thee a name anſwerable to the matter where-

of

of thou wast made.

And for that all this was too little for thee, the Lord committed the whole world to thy gouernment, that thou mightst rule ouer the fishes of the sea, and ouer the foules of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth, and moueth vpon the earth.

And because thou wantedst a princely throane, and Regall seate of Maiestie, whereon thou mightest sitte triumphing as chiefe regent of the world, and to the which all creatures might haue recourse to doe thee homage.

God gaue a throne vnto thee, more glorious than that of *Salomons*, though it were of Iuory, and couered with the best gold, euen the garden of *Eden*, a place of repose, so magnificent, and of such matchlesse excellencie, as no pallace of any Potentate, King, or Keisar in the world, may bee compared vnto it; being a place that shined with supereminent beauty, and was stored with such infinite varieties of inexpected pleasure; the trees yeelding all kind of desired fruites, and the fruits, as they were different in kind, so they presented diuersity of tastes, all pleasant and toothsome to the receiuer.

This

This garden was watred with a riuer, cleere as any criſtall, the reſemblaunce of that riuer of the water of life, deſcribed by S. *Iohn* in the 22. of his *Reuelation*.

In a word, this goodly *Eden*, this glorious manſion of *Adams* regiment, ſeemed no other than a moſt liuely repreſentation of the very Citty of God, filled with the glory and maieſtie of the Creator.

Ah *Adam*, what meantſt thou to disfranchize thy ſelfe of ſo great a libertie, and to loſe the rich prerogatiues of ſo ample a monarchie, in ſtretching forth thy hand to the forbidden tree?

Could no Apple but the forbidden fruit qualifie thine vnbrideled appetite, the taſting whereof included thine excluſion and debarment for euer from Paradiſe, yea, death it ſelfe alſo to thee and thy poſteritie?

Looke backe if thou wilt, for the ſhaking blade in the handes of the fierie Cherubim hath cut off all hope of returning thither anymore. Looke backe (I ſay) to that place of bliſſe, which, by tranſgreſſion thou haſt loſt, and recount at once, if for griefe thou canſt, all thy woefull infelicities.

Thou hadſt the beaſtes, foules, and fiſhes at thy commaund to call vpon, the earth vnder

der thee to treade vppon, the fruites of the trees beside thee to feede vpon, yea, gold and perle euery where round about thee to trample on, and what could thine eies luſt after, or thine heart wiſh for more then this?

Notwithſtanding all this that hath beene ſpoken, euery parte and tittle whereof, doth aboundantly ſhew forth the loue of God towards *Adam*.

Loe yet for all this, God, whoſe mercie is beyond meaſure, and whoſe goodneſſe is infinite, exhibiteth to *Adam* further teſtimonies of his loue, in drawing from his owne ſide a companion, when before he was ſolitary, for he ſawe it was not good that hee ſhould be alone.

Adam little thought that the Lorde was ordaining for him ſo acceptable a ſupplie, he knew not his owne want,

Vntill GOD graced him with this new bleſſing, hee conceiued himſelfe ſufficiently furniſhed, like the rich yong man in the goſpel, who ſuppoſed he wanted nothing that might furniſh him to the kingdom of God, til Chriſt had made him vnderſtand, that one principall thing was lacking, which was, that hee muſt ſell all hee had, and giue it to the poore.

Adam

Adam, ſo long as he was alone, without the woman, ſeemed but as a maimed man, that wanted his principall limbe.

Acts 26.28 As *Agrippa* ſpeaking of himſelfe, ſaide: thou perſwadeſt mee, almoſt, to be a chriſtian, ſo may I ſay of *Adam*, that hee was almoſt a man, being yet alone: but when the woman was formed out of his ribbe, then he became an abſolute and perfect man. And thus much bee ſpoken of this firſt poynt of Gods conſultation or conference: nowe of his reſolution, noted in theſe following woordes: *I will make him an helpe meete for him.*

God having taken counſell with his wiſedome, at the length determineth for *Adams* good, an helpe meete for him: I ſhall not neede to vſe many wordes, for the clearing of this note, for it containeth onely the execution of that, which in the former wordes he interpleaded: and for the vſe of the doctrine, it is little differing from that which hath already bin ſpoken, onely it ſheweth the continuance of Gods mercie, and loue towardes *Adam*, in performing ſo ſpeedily what hee before conſulted vppon. It is not good (ſaith the Lorde) in the former parte of the verſe, that man ſhould be alone; and in the

the latter part hee concludeth, I will make him an help meete for him.

The reaſon that mooued the Lord to bee ſo friendly vnto *Adam*, was this, becauſe it made for his good, it was profitable for him.

And the ſame reaſon ſhould bee of force by the example of God, to inforce vs ſo to deale one with another: we ſhould impart any thing to our neighbour, that maketh for his good, if our friend want any thing that we can ſupply, we ought not withholde it from him: for as the woman for the man, ſo men were made for men, one to helpe another.

God hath made all his creatures to ſerue man, the Sunne to ſhine, the Starres to giue light, the Cloudes to water the ground, the Cattell to till the earth, and the earth to yeeld her increaſe, and all this for man: ſhall theſe dumbe creatures, with ſuch voluntary obedience, and ſuch cheerfull alacritie, performe their duties in their neuer-failing miniſterie, and ſhall not wee miniſter one to anothers neceſſitie? ſhall man, onely Gods owne Image, and the perfection of all creatures, whom God made but a little inferior to the

Angells, ſhall onely man, I ſay, be defectiue in his duty?

I will make, &c. It was a ſentence that was begunne with words of ſweete conſolation; It is not good that man ſhoulde bee alone: & with no leſſe harmony of like ſweetneſſe continued to the period, concluding thus with an heauenly conſent: I will make man an helpe.

See howe peremptorily the loue of God runnes. Is it good for man? I will do it.

Wee ſhould carry like loue one towardes another, and wee ſhoulde learne to ſpeake as God ſpeaketh: Is it good for my neighbour?

I will doe it. His Will, and his Loue did ioyne both together, to further *Adams* happineſſe. His Loue made the queſtion: Is it good? and his Will preſently makes anſwer like *Samuel*, at the firſt call: I will doe it for him.

This was Gods loue towardes vs, O that ours towardes him were like his: for then, as Gods loue procured Gods will, to woorke *Adams* good, ſo would our loue, being like his, draw forward our will, to execute, in a carefull obedience, whatſoeuer God commaundeth. Where this loue of God hath

wrought

wrought in the children of God, there hath this willingneſſe bin found concurrent with like effectuall operation; for they are neuer ſeperated from the children of God, but are euermore vnited, as it were, by an inuiolable league, like *Ionathan*, and his armor-bearer, who were neuer diuided.

The prophet *Dauid* ſaith in the hundred and nineteenth Pſalme, I loue thy commandements aboue golde, yea, aboue moſt fine gold: there goeth *Dauids* loue: and this loue made him pronounce in the 32. verſe of that Pſalme, I wil runne the way of thy commandements: there wee ſee *Dauids* will running after: his loue went firſt, and his will followed after: and how did it followe? it came running becauſe his loue had gone before.

I will make &c.] Here the Lord promiſeth to giue *Adam* an help-fellow, that hee may not be alone, and performeth preſently what he promiſed, as in the following verſes may be ſeene.

In this we are called vppon by the example of GOD, not to forſlowe, but ſpeedily to execute what good thing ſoeuer God commandeth, and our will purpoſeth to effect.

It is an old saying, a man can neuer do good too late: but it is a true saying, a man can neuer doe good too soone.

Isocrates an heathen man could giue diuine counsel, to condemn christians that will not follow it, since he counsaileth that, which christianitie commandeth: Βούλευε μὲν βραδέως ἔπιτελε δὲ ταχέως τὰ δόξαντα. Take leisure in determining, but vse celeritie in performing what thou hast once determined.

Gods will had a present effect, for so soon as he was willing to giue *Adam* a companiō, he went imediatly about it, and in a moment as it were, while the man slept, out of his rib formed he the woman.

Gods wil must be a president to our wils, that they haue the like present effect; assoone as we be willing to do good, we must doe it, many are willing enough to doe a good deede, but they are slacke in performance.

They doe it not presently, and so many times it comes to passe, that neglecting to do it when it ought to be done, they doe it not at all: and so the good turne dies with them, like a bird in the hand

If onely wee shewe our selues willing to doe good, and doe it not: then wee

are

are not like God, who was willing to doe *Adam* good, and didde it: but we are like the vnwilling ſonne, who ſaide hee would goe into his fathers vineyard, but did not. Mat. 21. 30.

An help meet for him.] Out of the word Help may the wife ſpell one principall duty, that ſhe oweth her husband, which is, to help him to thriue.

Shee was made to be an helpe, therefore ſhe muſt not be idle, ſhee may not looke to liue, onely vpon the ſweate of her husbands browes, by vnthriftily ſpending, what hee carefully brings in: but ſhe muſt beare a part of the yoke; and her part is to labor as buſily at home, as he to trauel painefully abroad.

If you will more fully, and in a cleerer view ſuruey your dueties, and the practike obedience which God requireth of you in this behalfe: you that be wiues, I ſpeake to the good wiues, them who doe helpe their husbandes in their labours, peruſe for your better inſtruction the laſt chapter of the *Proverbs* of *Salomon*.

This king had too much experience of bad wiues, of il huſwiues; you ſhal heare now what he ſpeakes of good wiues, he concludes both Book and ch. with their commendatiõ,

Who ſhall find a vertuous woman? her price is farre aboue the pearles: wofull experience vrged him to demand, who ſhall find a vertuous woman? for himſelfe among many could not find her, whome hee in this place commendeth.

The hart of her husband truſteth in her; and he ſhall haue no neede of ſpoile, ſhe will do him good, and not euill, al the daies of her life.

She ſeeketh wooll and flaxe, and laboreth cheerefully with her handes, ſhee is like the ſhippes of Merchants, ſhee bringeth her foode from farre, ſhe conſidereth a field and getteth it, & with the fruite of her hands ſhe planteth a vineyard; ſhe ouerſeeth the wayes of her houſhold, and eateth not the bread of idleneſſe.

Her children riſe vp, and call her bleſſed, her husband alſo ſhall praiſe her, ſaying: many daughters haue doone vertuouſly, but thou ſurmounteſt them all; and after many more praiſes ſounded there at large, which I referre the reader vnto, hee cloſeth vppe all with this paſſionate concluſion, as one that well knew where the ſhooe wringed him: fauour is deceitfull, and beautie is vanitie, but a good Wife that feareth the LORD, ſhee

ſhe ſhall be praiſed: as if he ſhould haue ſaid, fie on fauour, that is not ioyned with the feare of the Lord, and fie on beauty, not linked with vertue: it was fauour that beguiled me, and beautie that ſnared me: but a good Wife that feareth the Lord, ſhee ſhall bee praiſed, for ſhe ſurmounts them all, and that man ſhall haue her to his portion, whom the Lord hath bleſſed.

There is no wife but will confeſſe it is her principall duty, to help eher husband thriue, and therefore I do only point at it: It followeth.

Meete for man.] Things that bee not meete, will not meete: if the man and wife bee not like, they will not like, and therefore ſaith God, I will make him an help.

Meete.] It is eſpecialy required in the holy knotte of marriage, that the Wife bee meete for the Man, and the Man meet for the Wife.

If their affections and their minds be not ſutable, they wil neuer agree; as two oxen wil not draw together, vnleſſe they bee equally yoaked: ſo man and wife will not draw together, vnles they be equally yoaked.

This equalitie or fitneſſe conſiſts in twoo things, equalitie of birth and parentage, and

equalitie of affections, where this equalitie holdeth in both, there are they no longer two but one flesh, and one mysticall body, according to our Sauiors saying, *Erunt vna caro.*

This holy simpathy stayes all iarres, and it is like *Dauids* Harpe curing *Sauls* frensie.

It is like the bond of Perfection, lincking man and wife together, in such an vndiuided vnion and firme truse as there neuer can arise any oddes betweene them, but they shall so liue and loue together, like *Elisha* and *Eliah*, who could neuer be sundred, till God diuided them.

The last poynt onely remaineth concerning the manner of the womans creation.

And the Lorde caused an heauy sleepe.] while *Adam* slept, out of his rib God made woman.

It is a note worth the noting, to consider, how, while *Adam* slept, God formed *Eeue.*

Comfort was prepared for *Adam*, when hee least expected it, *Adam* did not thinke the Lorde would so soone haue giuen him a companion.

And therefore securely he laid him down to sleepe, but out of his ribbe God made woman in that short space: *Adam* sleepeth, and thincketh vppon nothing lesse, then what

what hee findeth waking. Learne heere the watchfull prouidence of God, being careful of *Adams* good, euen when *Adam* sleepeth. Though we sleepe or slumber, yet God waketh ouer vs.

Samson found hony in the dead lion, when hee looked not for it: and the Israelites had water out of the rocke little expected, til they saw it streaming foorth: and here is comfort presented to *Adam*, euen as he sleepeth: and before he could consider of his want, he findeth such a comfortable supply, that he wold not loose againe for more talents of golde than *Gehezi* bought his leprosie withall. Iudg. 14. 8. 2. Kings 5

Whereas God tooke the ribbe, and of it formed the woman: this sheweth that man is to esteeme of his wife, as of his companion, yea as of himselfe, for she is part of his substance, hee must loue her, as tenderly, as the ribbe in his owne side. He is not to put her downe to his heele: nor must shee presume to his head. She must not exercise the maistery, nor must the husband make her his seruant, remembring she was taken from his side.

The ribbe teacheth them both a lesson of continencie, the man, to like and loue none but his wife; and the wife, none but her husband:

husband: shee ought, in affection, to be so neere vnto him, as his owne ribbe.

Lastly, it teacheth them both a lesso of vnity, which is the bond of loue: the man must not prouoke his wife, nor the wife her husband: No bitter words must passe betweene thē, much lesse blows; for, will any man beat himself? wil any man fret his rib? no man saith the apostle euer hated his owne flesh, but nourisheth and cherisheth it, Ephes. 5.29.

And thus you haue briefly heard, the sum of this portion of scripture: in such measure as god hath opened vnto me, I haue reuealed vnto you. In the first part you haue heard god cōsulting: in the second, determining for Adam his good, an help meete for him: and thirdly the maner of the womans creation: al shew forth Gods loue and care ouer mankinde; and this loue and care in God doth cal for gratitude and thankfulnesse from vs, by walking dutifully in our callings, & supporting one another after the example of God.

God that formed vs, so sanctifie vs by his good spirit of grace, that we fashiō our selues to his will, that wee may euer be doing that which is acceptable in his sight, to his glory, and the saluation of our soules in the righteousnes of Iesus Christ.

Amen.

A ſhort Treatiſe vpon the Commandements.

Bleſſed are they that do the Commaundements,
Reuelat. 22. 14.

THe Lord, when he had made man, euen e *Adam*, the father of all men, and the firſt progenitour, out of the clay, hee formed him, euen red earth, which is alſo figured in his name, and hauing inueſted him with all the ornaments of excellencie, and perfection, in making him but a little inferiour to the Angels, and crowning him with glory, and worſhip, as it is in the Authour to the *Hebrewes*: and hauing deliuered vnto him, as his Vicegerent, the ſole and ſupreame ſoueraigntie ouer the world, and the creatures therein, and hauing, for the more increaſe of his felicitie,

ſeated

ſeated him in that goodly *Eden*, and pleaſant Paradiſe: a place more rich, and more excellent, then all the king of *Spaines* golden *Indies*, for there is the pure gold, and there are pretious ſtones in great aboundance, as we may reade in the ſecond chapter of *Geneſis*.

Yet all this notwithſtanding, the Lorde would not haue him to bee ydle, and to reſt onely in the ſecure contemplation of this earthly paradiſe, but he tasked him, and gaue him a charge to dreſſe the garden, to fenſe it, and to keepe it.

He gaue him a commandement alſo, ſaying, Thou ſhalt eate freely of all the trees in the garden, but of the tree of knowledge of good and euill, thou ſhalt not eate thereof. Loe, heere had *Adam* a commaundement, which if he had not violated, he had yet holden Paradiſe: but hee had no ſooner taſted of the forbidden apple, but the curſe of God ouertooke him, and his poſteritie; and as he became a ſlaue to ſinne, ſo he became ſubiect to death, the ſtipend of ſinne.

And ſo was hee driuen, like to an exile from Paradiſe, and coulde neuer enter in thither any more, for it is kept with a fierie cherubim, and with the ſhaking blade of a ſworde, that no man ſince *Adams* fall dare ven-

venture to haue acceſſe in thither.

Then had *Adam* a new task impoſed him, not like the former, which was (as you haue heard) to dreſſe the garden, to fenſe it, and to keepe it, but a labour of ſorer difficultie, and harder trauell, euen to digge and delue: he neuer knew what labour was, nor what huſbandry meant, till now, but now he knew it to his paine.

All yee husbandmen when you till and occupy your ground with toyling and moiling, in the ſweat of your browes, thinke on *Adams* fall, and that this your labour was inflicted you for a curſe: for till *Adam* tranſgreſſed, it was neuer pronounced, *In ſudore vultus tui veſceris pane*, In the ſweate of thy face ſhalt thou eate thy bread, *Geneſ.* chap. 3. verſ. 19. So then, to deſcend to a particular application of that which hitherto hath been ſpoken.

As the Lord gaue *Adam* a commaundement, while hee was yet in Paradiſe, which you know, and I haue partely touched; ſo hath he giuen vs *Adams* poſteritie, commandements alſo, not one, as *Adam* had, but euen ten for one.

Wherein note what harme or inconuenience our firſt Γενάρχης, purchaſed vs, by the breaking

breaking of that one which firſt was giuen him: If he had carefully obſerued that one, then had not theſe tenne beene impoſed vpon vs, as if he ſhould haue ſaid in the ſeuerity of his iuſtice, looking vpon the guilt of *Adams* ſinne: haue I giuen thee but one, O *Adam*, and couldeſt thou not obſerue that? Know, that I will enioyne a greater matter vnto thy ſeede after thee, I will charge thee with ten.

And as I impoſed a curſe on thee for the breach of that one, ſo ſhall my hād of iudgement be vpon them, and their children, if they breake thoſe ten: If they tranſgreſſe but in one, or a iote of any one: for he that offends but in a tittle of the Law, is guiltie of the whole Law.

And as the ſentence of death, and the excluſion of that earthly Paradiſe paſſed againſt thee, ſo ſhall the ſentence of death, and the excluſion, not from that on earth, but from a better and a more glorious Paradiſe, paſſe vpon them, if they obſerue not my commandements.

Loe what an apple hath brought vs vnto: we ſhould not eate an apple, though our own hands haue planted it, without this conſideration, but we ſhould euen then recal to me-

mory

mory the curſe contracted to himſelfe, and vs, by eating the forbidden apple: and withall, we ſhould aduiſe our ſelues of the penaltie that muſt be inflicted vs, when we offend the ſame God, in breaking the commandements which now are giuen vs.

Let no man charge the Lorde with ſeueritie in this caſe, for it was not ſo much the eating of an apple that God reſpected, when he plagued *Adam*, as the breach of his commandements.

Adam teſtified the ſmall loue, and leſſe reuerence hee bare, both to God himſelfe, and his commandements, when hee woulde not ſticke to incurre his euerlaſting diſpleaſure, onely for qualifying his luſt, in eating of an apple.

Whether it bee a great matter, or a ſmall, that the Lord ſhall commaund, he will looke it be kept: if thou offend in the ſmaller, the more beaſt thou to prouoke God in ſo ſmal a thing.

God lookes not vpon the matter, but vpon our diſobedience, which God reckoneth as the ſinne of rebellion.

Vzzah did but touch the Arke, being ready to fall, and he was ſtricken with death in the place. 1. Chro. 13

2.Sam.24.15 *Dauid* his numbering the people, cauſed 70. thouſand to die of the peſtilence.

1.Kings 13 The man of God in the 13. of the firſt of *Kings*, for turning into the old Prophet, was ſlaine by a lion.

Moſes was bidde to ſpeake to the rocke, and it ſhould guſh forth water, but hee proceeded beyond his commiſſion, and ſtrooke the rocke twiſe, and for that cauſe hee neuer entred the land of Promiſe. Nu.20.11

See how the Lord ſpareth not to puniſh, as well his owne children, as the reprobate and wicked, when they offend him, that all men may take heede, how they prouoke the Lord of hoſtes, or how they ſtirre vppe the mighty Lion of the tribe of *Iudah*, which deuoureth the wicked like bread, and the vngodly like ſtubble.

Therefore let vs follow the ſage and wiſe counſell of the propheticall king, and kingly prophet *Dauid*: Kiſſe the Sonne leſt hee be angry, and ſo yee periſh in his wrath, like *Chorah*.

A queſtion may heere be mooued, why God ſhould lay this heauy taske vppon vs? why he ſhould charge vs with ten, and *Adam* but with one?

Whereas

Whereas wee are farre more inſufficient to performe the ſame, than *Adam* was: for God armed him with power and abilitie to performe the ſame commaundement, which we haue not.

The anſwer muſt be this: As *Adam* had ability, ſo we are not altogether diſabled, for God hath giuen vs a gratious ſupply, in that we come ſhort: bicauſe Chriſt that imaculate iuſt one, whom the Father hath ſent vnto vs: he hath died for vs, hee hath alſo ſatisfied for vs, and whatſoeuer the iuſtice of God required of vs, that hath he abundantly performd, euen the whole Law, for in him dwelleth al fulneſſe, and of his fulneſſe haue we all receiued. The Lorde hath charged vs with this hard taske, to the end, that looking into our owne imbecility and weakeneſſe, we might haue recourſe vnto Chriſt, flying to him for ſuccour, as the Iſraelites fled to the brazen Serpent, when they were ſtinged with ſcorpions. Colo. 1. 19. Num. 21. 9.

Bleſſed are they that do the Commandements] To the end no man ſhould doubt of the certainty of this bleſſing, it is often repeated in ſundry places of Scripture.

Deut. 28. If thou ſhalt obſerue all my Commandements, and obey diligently the voyce of the Lord, then the Lorde will exalt thee aboue all Nations of the earth: bleſſed ſhalt thou be in the citty, and bleſſed in the field, bleſſed in the fruit of thy body, and in the increaſe of thy kine, and in the flockes of thy ſheepe: bleſſed when thou commeſt in, and when thou goeſt out.

And *Deut.* 11. If you harken to my commaundements, I will giue you raine to your land, early, and late, in due ſeaſon, that thou maieſt gather in thy corne, and thy wine, and thine oyle.

I will giue graſſe alſo for thy cattell, that they may eate, and be filled.

Conſider this aright, and let it ſincke into your heart, as it ſounds into your eares, if you haue not yet taſted, nor had your ſhare in the aforeſaide bleſſings; If God hath at any time ſtricken your fieldes, that they haue yeelded no increaſe: or if he hath ſent the caterpiller to deuoure your fruites, if hee hath layde a curſe vpon the ground, that no graſſe might be found for your cattell: knowe, that it is for the breach of his Commandements, as appeareth in the ſixt chapter of the Prophet *Michah.*

For

For, as they are bleſſed that doe the commaundements, ſo are they curſed that doe them not, as you may reade at large in the 28 of Deuteronomie.

In the tenth Chapter of Marke, the man that would needes know, what he muſt doe, to inherite eternall life, had this anſwer giuen him by our Sauiour, keepe the Commaundements.

And in the 119. Pſalme ſaith the Prophet *Dauid*: Bleſſed are they that keepe the teſtimonies, for ſure there is no iniquitie in their hands.

A ſpeciall bleſſing is proclaimed by the Lord himſelfe in the 19. Chapter of *Exodus*: If you keepe my commandements, you ſhal be my chiefe treaſure.

To quote all the places of Scripture, that ſpeake of the rewardes, and bleſſings pronounced to them that walke in the commandements of God, were infinite, and not neceſſary, ſeeing theſe may ſuffice which I haue already produced; yea, if I vrged no more than this one proofe, euen my preſent Text only.

Bleſſed are they that do the commandements.] What the Commandements are, wee all

know, and I know, which I grieue to ſpeake, they are euery where better knowne, than practiſed, viz. thoſe ten giuen by the Lord to *Moſes* vpon Mount *Sinay*.

Exod. 19. As they were not lightly giuen, *Exodus* 19. ſo they muſt not lightly be regarded: for ſaluation and deſtruction, life and death is in the keeping, or breaking of them.

It is worth the noting, to conſider what a ſolemne preparation was vſed before the publication of them; how the people were firſt to be ſanctified two whole dayes, how the Lord charged them to abſtain frō their wiues, and to waſh their cloathes, how it thundred, and lightned, and the Mount it ſelfe trembled, and the Trumpet ſounded. And laſt of all, which frighted the people moſt of all, the Lord himſelfe came downe in fire, and then he ſpake and ſayde: The Law being thus publiſhed on Mount Sinay with ſuch terrour, and other circumſtances of maieſty, may greatly aſtoniſh the breakers therof, for vndoubtedly the exaction of this Law, muſt needes bee with greater terror at the day of Iudgement, ſeeing the publication of them was with ſuch feare & dreadfulneſſe.

Theſe myſteries in the deliuerie of the Com-

Commaudements muſt not be paſſed ouer with ſilence, ſince they contayn matter of moment.

The Cōmandements were giuen by God himſelfe, noting that the Creator of man, is principally to gouerne man.

Deliuered to the people by *Moſes*, noting that God in his gouernment vſeth the miniſtery of man.

Deliuered out of a flame, *cum tonitru & fulgore*, noting the ſeuere tortures of thoſe that ſhall violate this law: Publiſhed on the toppe of a Mountaine, noting the high and heauenly authoritie, and diuinitie of this law: Written in Tables of ſtone, noting the ſtony hearts of men, wherein theſe laws were to be written.

They were giuen with promiſe, that they ſhould be Gods chiefe treaſure, noting that they were giuen not onely for a burthen, but for meanes to enter into heauen.

And when the commaundements were giuen, the people durſt not come neere the Mountaine, noting that no man is to diſpute with God, and to enter into his diuine ſecrets.

The people that heard the law, ſtoode in the Deſart of *Sinay*, noting the want of Ver-

tue and pietie in them. It is noted by a learned Diuine, that the maner of deliuering the Law was this:

It was giuen by a voyce, noting *Blanditias promiſſionum.*

In a cleere lightning, noting *Claritatem operum.*

In a thunder, noting *Terrorem comminationum.*

With ſound of trumpets, noting *Inſtantiam exhortationum.*

The law had his roote in Paradiſe, his branches in the Deſart, his fruit in Chriſt: the rootes, bitter to *Adam*, the branches, heauie to the Iſraelites, the fruites, death to Chriſt, becauſe he died to fulfill the Law.

This Law is a Scoolemaiſter, ſending vs to Chriſt.

This Law is like a glaſſe, wherin we may behold twoo kindes of ſights: we may behold our owne imperfections, and alſo we may ſee the abſolute perfection of Chriſt Ieſus.

When the yron fell into the water, *Eli-*
2. King. 6. *zeus* tooke a peece of woodde, and threw it in, and the yron came to the toppe of the water.

We were as yron, ſuncke vnto the bottome

tome of the waters of desperation, and our heauenly *Elizeus*, Christ Iesus, with a peece of wood, that is, suffering for our sinnes vpon a wooden Crosse, raised vs vp and caused vs to swim vpon the toppes of the waters of despaire.

But before wee proceede to a particular view of the commaundements, I will briefly acquaint you with the substance of them, which is this: They comprehend the duetie of man towards God, and the duetie of man towards man; the duety of one man towards another.

Our duties towards God are deliuered in the foure first Commandements, the first table: our dueties towards man, in the six last, being the second table.

Wilt thou know how thou mayest performe all this, that God requireth of thee in these his Commandements? why, loue God, and loue thy neighbour, and thou hast done all. Do this, and thou shalt be as free from the breach of these Commandements, or any of them, as *Naaman* was free from his leprozie, when he had washed in Iordan.

The whole fulfilling of the Law consists but in one word: but in this word Loue, it is but a sillable.

But

But thou muſt knowe, that this loue is more than a bare loue, a naked loue, a colde loue: for the wickedeſt and looſeſt liuer in the world will ſay he loues God, & he loues his neighbour too. But thou muſt loue God entirely, and purely, and as he will be loued: thou muſt loue him with theſe circumſtances, viz. with all thy heart, with all thy ſoule, and with all thy ſtrength; and then thou muſt loue thy neighbour as thy ſelfe.

Thou muſt loue God aboue al, thou muſt loue him more than thy ſelfe, more than thy Father, that begate thee, or thy mother that bare thee, or thy brother, the ſon of thy mother, or thy wife that lieth in thy boſome: he
Mat. 10. 37 that loueth Father or Mother, ſiſter or brother, wife or children, or kinsfolks, more thā me, is not worthy to be my diſciple.

Wee come ſhort of this loue, when wee loue the world, like *Demas*, or our pleaſures, like *Belſhazzar*, or our riches, like the yong man in the Goſpel, who before hee queſtioned with Chriſt, thought hee had had this loue we now ſpeake of: for he iuſtified him-
Mat. 19. 22 ſelfe, ſaying; All theſe haue I kept from my youth vppe. But Chriſt knewe hee loued his riches, and poſſeſſions, and his lands better, and therefore he bade him goe, and

ſell

ſell all hee had and giue it to the poore, and hee ſhoulde haue treaſure in Heauen: but he went away ſorrowing, not ſorrowing for that hee came ſhort of this loue we ſpeak of, but for that he muſt part from his goods, if he ſhould inherite life; for the text ſaith, he was very rich.

If ye loue the world, the loue of GOD dwelleth not in you: but when ye beginne to loue the Lord in the ſincerity of your hearts, then, and neuer till then, will the loue of the world fall from you with the vanities thereof, as the white ſcales fell from *Tobias* eyes.

Loue, euen this pure loue, whereof wee ſpeake, is the firſt lincke, that in an holie vnion dooth ioyne GOD, and vs together: and this one lincke drawes twoo others with it, feare and obedience: loue looks vppon Gods mercy, feare lookes vppon his iuſtice: the one ſtayeth vs from preſumption, the other keepes vs from deſperation.

Theſe two ſupport our faith as the twoo Lyons ſupported *Salomons* throane, and to what ſoule ſoeuer theſe two ſhall haue recourſe, euen thither ſhall obedience come alſo.

Theſe three are better welcome vnto God, than the three preſents offered by the wiſemen

wiſe men vnto Chriſt.

Theſe three graces, loue, feare, and obedience, are like thoſe robes of righteouſneſſe to couer and beautifie the Saintes of God; which Saint *Iohn* extolleth with a threefold commendation; they were pure, fine, and ſhining.

This loue holdes me to it, like an adamant, and yet I may not part with it, till I haue planted it in you: for if I teach you this one leſſon, I teach you all, which is, to loue God aboue all. We muſt loue him, for that he is mercifull in making vs when wee were not, in protecting vs being made; but moſt of all, for ſauing vs, when wee had loſt our ſelues, as Adam loſt himſelfe among the figge trees: for giuing vs the ayre to breathe with, the Sunne to giue vs light, the raigne to fructifie the earth, the fire to warme vs, the beaſtes and foules, and fiſhes, to feede vs, all that is within, and without our bodies: This world, and the goodly frame therof.

This ought to make vs loue God, and in our loue to exclaime, like *Dauid*: O LORD, what is man, that thou ſo gratiouſly viſiteſt him? but looking vpon our ſelues, and our ingratitude, that do not loue God for all this: we haue cauſe to crie out vpon our ſelues, &

to

to say, O man, what is God, that thou so light ly regardest him?

O Lord, saith *Augustine in Soliloquijs*: If thou, for this vile body giue so innumerable benefits, from the firmament, from the ayre, from the earth, from the sea, by light, and by darkenesse, by heate and shadow, by dewes, and showers, by wind and raine, by birds & fishes, by beastes and trees, by multitude of hearbs, and variety of plants, and by the ministery of all thy creatures: O sweete Lorde, what gratitude, what loue and thankefulnesse should we owe thee for all this; howe should we honour thee as thou deseruest?

All the creatures of God do call vpon vs to loue God, and yet are wee shorte of this loue; we praise him not, wee thanke him not for his benefits, wee honour him not for his goodnesse, so beyond all measure vngrateful are we, like those nine lepers, that being clensed, forgate him that cleansed them.

Alas, what mean we to forget to be thankful to so gracious a god? what mean we now, after so many blessings that God stil poureth vpon vs, in a plentifull measure, we haue not yet learned to loue him?

This is the A, B, C, of Religion, and the first catechizing principle for them to learne

learne, that will be trained in the Schoole of Chriſt, and wee haue not learned ſo much, ſuch truanting ſcholers are we, In this loue is all the whole duety of man conſiſting, and wilt thou not learne this one thing which teacheth thee all things?

O but you will ſay, if all the performance of my duety to God-ward conſiſt in louing God, it is a matter of no great difficultie, I can doe ſo much: euer from my youth haue I loued God.

Indeede it may ſeeme to be a leſſon ſoone learned: but if thou diſcuſſe it aright, if thou examine what this loue is, and wherein it conſiſteth, and how many circumſtances depend on it, being oppoſed, I ſay, to the vttermoſt herein, as Chriſt oppoſed the rich yong man in the Goſpel, thou wilt goe away ſorrowful, finding thine inſufficiencie as he did, and cry out vppon thy ſelfe, clapping thy breaſt like the publican, God be merciful to me a ſinner: wilt thou know then what this loue is that God requireth, that thou mayeſt ſee how farre thou wadeſt into the ſame, or how farre ſhort thou commeſt of it? hearken a while, and I will make a ſcrutinie into thy Conſcience, by ſounding the very bottome thereof, If poſſibly I may finde

Luk. 18. 13

that

that loue there, which thou wouldſt ſeeme to bragge of.

FIrſt then, and principally, to proceede from the firſt to the laſt, I will appoſe thee in the firſt Table, and firſt Commaundement thereof. The firſt commandement.

If thou loue God, as thou ſhouldeſt, thou wilt haue no other Gods but him; Thou wilt worſhip none but him; Thou wilt call on none but him; Thou wilt pray to none but him; The worſhip of God ſtands in foure poynts.

In fearing God aboue all.

In honouring him aboue all.

In praying to him alone.

In acknowledging him to be the giuer of all things, and therefore to put our truſt only in him.

A ſonne honoreth his father, & a ſeruant his maiſter: if then I be a father, where is my honour? if I be a maiſter, where is my feare, ſaith the Lord of hoſtes? there goeth honor and feare. Malac. 1.6

When ye pray, ſaith our Sauiour Chriſt to his Diſciples, ſay on this manner: Our Father which arte in heauen, halowed be thy name. Thy kingdome come. Thy will be Matt. 6.9

done

done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from euill, *Amen*.

Actes 17 25,26. *Paul* and *Silas* being in priſon, truſted in God, that he would deliuer them, and therfore at midnight they made their prayers vnto him: There goeth confidence and prayer.

God is a iealous God, and will not haue his glory communicated to any other, thou muſt inuocate no other, neither Saint, Angel, nor any other creature.

Thou neuer loueſt God as thou oughteſt, til thou haſt learnd to ſay with *Dauid*, whom haue I in heauen but thee?

Dauid knew, that *Abraham*, *Noah*, and the Patriarchs were in heauen, yet he knew that they in heauen knew him not being on earth, according to that in *Eſay* 63. 16. *Abraham* hath forgotten vs, and *Iſrael* knowes vs not. It is a poynt, Ile not ſay of ridiculous follie, but of extreame madneſſe, to pray to them that cannot heare vs.

The Saints themſelues haue no acceſſe to GOD, but by Chriſt, the virgin *Mary* her ſelfe calles Chriſt her Sauior, what warrant haue

haue they then, that pray to the virgin *Mary*, ſince ſhee her ſelfe ſendes them vnto Chriſt, looke the firſt of *Iohn.* 2. Chriſt is our onlie aduocate, there is one onlie mediator. Epheſ. 4. 3

Why ſhould we flie vnto a Saint rather than vnto Chriſt, vnleſſe we thinke, that either Chriſt is not ſufficient or elſe that hee is too ſeuere? and in thus thinking wee robbe him of his moſt glorious Title of Mediator: that moſt ſingular prerogatiue giuen him of the Father, we obſcure the glory of his birth, we make his croſſe fruſtrate: in a word, what ſoeuer he hath, either done, or wrought for vs, all is made vaine and voide by this derogatory kind of falſe worſhip. And laſtly, we robbe God of his bountifulneſſe, who exhibites himſelf a Father vnto vs, how can God be our Father, when we will not haue Chriſt for our brother?

To be ſhort: and to vſe the words of ſaint *Auſtin*, Chriſt is our onely mouth, through whom wee ſpeake vnto the Father, he is our eie, by whome we ſee the Father, he is our right hand, by whom we offer vnto the Father, who, if he ſhould leaue to pleade for vs, neither ſhould we, nor the ſaints, haue ought to do with God.

Notwithſtanding this ſun-ſhine of Gods truth, yet all are not lightned, all open not their harts like *Lydia*, to receiue this doctrine, eſpecially the elder ſort, who haue ſuckt this ſuperſtition, as it were from the dugge: and they cannot leaue it, becauſe they haue been nuzled in it.

Thus, many that haue eies, will not ſee, but do wander out of the trueth, like the blind Aramites, groaping at noone day.

If when we ſhould flie to Chriſt, we run to a Saint, we are not like the man in the goſpel, who threw away his cloake, to runne to Chriſt, but we are like *Samuel*, that ranne to *Eli* when God called him.

2.Kin.2.17 When *Eliah* was taken vp into heauen, yet ſome ſought for his body vpon the earth, but they found him not. No more ſhall they find Chriſt, that ſeeke him in the Saintes, where he is not to be found: as the Father & Mother of Chriſt could not find him, thogh they ſought him three whole daies, till they came to the Temple.

Iohn 1.29. and 36. Looke vnto Iohn Baptiſt; and we ſhall ſee him pointing not to a Saint, or an Angel, but vnto Chriſt the Lamb of God.

Let this be the concluſion of this one ſubiect

iect, or principall matter of ſubſtance contained in this firſt and greateſt commaundement, which concerneth the true worſhip of God.

None may bee prayed vnto, but ſuch as can both heare and grant the thing we aske, none can do ſo but God only: moſt notable is that ſaying in Pſal. 65. becauſe thou heareſt the prayer, therfore vnto thee ſhal al fleſh come.

Neither Saints, nor Angells, ought to bee worſhipped, *Ergo* not to be prayed vnto. Reuel. 19.

Since the Scripture therefore in the true worſhip of God, doth eſpecially commend vnto vs, that we inuocate God only, wee may not, without manifeſt ſacrilege, direct our prayers to any other.

If we lift vp our hands to any other, will not God require it? concerning the office of interceſſion we ſee it peculiar to Chriſt only, and that no prayer is acceptable vnto God, but that which our Mediator doth ſanctifie: for him hath God the father ſealed.

I will ſhut vp all with that in *Heb.* 7. 25. God is able perfectly to ſaue them that come vnto him, by his Son Chriſt: becauſe he euer liueth to intreate for vs.

You haue heard this error conuinced by the word: therefore as our Sauior ſaid to the woman taken in adultery; Goe thy way and ſinne no more, ſo I ſay vnto you, that haue beene ſuperſtitiouſly affected; Now you know it to be a ſinne, do it no more. Wee will now proceede to the ſecond Commandement.

The ſecõd Commandement.

IF thou loue God as thou oughteſt, and as he requireth, thou wilt make no Image of God; for ſo runneth the Commandement: *Thou ſhalt not make to thy ſelfe any grauen Image.*

And if thou mayeſt not make it, much leſſe mayſt thou worſhip it; no commandement throughout the Scripture is more preſ-
Exo. 34. 14 ſed than this: thou ſhalt bow downe to no other God, becauſe the Lorde whoſe name is Iealous, he is God.

This Commandement was greatly violated in the dayes of *Ieremy*; the Prophet chargeth *Iudah*, that according to the number of their Citties were their Gods; they could ſay to a tree, thou art my father, and to a ſtone, thou haſt begotten me.

Re-

Remember ſaith *Moſes*, when God ſpake vnto you out of the fire, you heard the voice of the wordes, but ſaw no ſimilitude, ſaue a voice onely. Deut. 4. 12.

As we are forbidden in this commaundement, to make the Image of God, ſo are wee likewiſe charged, not to make the Image of any other thing, either to worſhip it, or God, Saint, or Angell by it, for God will not bee worſhipped after our owne fancies, but as his word commandeth.

God will bee worſhipped in ſpirite and truth, according to the paterne of the word, as *Moſes* did all things according to the patterne he ſaw in the Mount.

In vaine ye worſhip me, teaching for doctrine, the precepts of men. Marke 7. 7

This controules the vaine and idle conceitedneſſe of ignorant people, who being demaunded why they maintaine this or that ſuperſtition, they anſwere no other thing but this; our fathers held the ſame before vs, and wee holde the ſame too, by tradition from them: as if religion came by diſcent, ſo fooliſh are ſome, and ignorant, euen as an horſe or mule, which haue no vnderſtanding.

Ambroſe in his twentie ninth Epiſtle, ſaith, that the Iewes are the rather eſtranged from Chriſtian religion, becauſe they finde Images erected in the Papiſts Synagogues.

The Iews ſmarted many times for their Idolatrous worſhip, and now deteſting it in themſelues, they abhorre it in others alſo.

Oſee telleth the Iewes, that becauſe they counſailed with their ſtocke and ſtaffe, and went a whoring from vnder their God, therfore their daughters ſhould be harlots, and their ſpouſes whores.

What ſenceleſneſſe is it ſaith a learned diuine, for the Image of God to fall downe before the Image of a man?

Dauid painteth out the vanitie of ſuperſtitious worſhippers, when ſpeaking of idols he ſaieth, the Idolls of the heathen are ſiluer and gold, euen the worke of mens hands: they haue mouthes, and ſpeak not, they haue eies, and ſee not; they haue eares and heare not; neither is there any breath in their mouth: they that make them, are like vnto them; ſo are all they that put their truſt in them.

Lactantius peremptorily giues out this cen-

censure, there is no doubt, saith he, but that no pure religion can be there, where any Image is receiued.

AGaine if thou loue God, thou wilt carry such a reuerent estimatiō of him, as that thou wilt not abuse so much as his name, thou wilt both speak and think reuerently of him. The third commandement.

Thou dost violate this commaundement, so often as thou doost blasphemously applie the name of God to inchauntment, sorcery, cursing, and periurie.

The iniquity of these times, and the necessity of reforming the grosse abuses of men wilfully and wittingly incurring the breach of this Commaundement, would require whole volnmes of inuectiues, witchcraft, forceries, & charming, they are sinnes, too commonly practized in this age.

If ones finger do but ake, or any part of thy body bee extraordinarily touched with any infirmity, straight to the witch thou runnest, or sendest, and so for things that be lost or stolne, the witch, the wiseman, or the wisewoman, must bee consulted with: alas, beloued, is God as Baal, that he should not care for your abuses, nor call you to an ac-

count for the breach of his commandements? Or are you yet to be taught, whether this bee a sinne or not.

For so many shame not to answer, when they are challenged for going to a wise-man or woman; why, say they, wee hope wee doe well, wee find that good comes of it, wee get our health, we recouer our goods that were lost, and so they crosse S. *Pauls* rule: *Non faciendа sunt mala, vt veniant bona*: we may not do ill, that good may come of it.

If thou hast not yet heard the Lord condemning this sinne, heare it now, and henceforth condemne it in thy selfe.

Leuitic.20 Let none be found among you, that vseth witchcraft, or that is a regarder of times, or a sorcerer, or a charmer, or that councelleth with spirits, for all that doe such things are an abhomination to the Lorde.

Exo.22.18 The Canaanites for this cause were expelled from their good land, let not a witch liue.

In the fift of the *Galathians* it is reckoned among the sins of the flesh, and condemned.

Wilt thou behold the terror of the Lords wrath vpon this sinfull generation, and euer after beware of a witch? looke vppon *Saul*, whome

whom God did not ſpare, though he were a King, for conſulting with the witch at *Endor*, he was vtterly forſaken, and his kingdome taken from him: the next day folowing, he and his three ſonnes were ſlaine. 1.ſa 31.4.6

Will you haue another preſident of Gods iuſtice vpon an other who was a King too? *Achaziah*, being ſicke of a bruze taken with a fall, would needes ſend to *Beelzebub* of *Ekron* to know whether hee ſhould recouer or no; but the Lorde, by the mouth of *Eliah*, ſent backe the meſſenger beefore hee coulde come to the witch, and bade him returne this colde comfort to his Maiſter, is there no God in Iſraell, that thou ſendeſt to inquire of *Beelzebub*? wherefore thus ſaith the Lord: thou ſhalt not riſe vp from the bed whereon thou art gone vp, but ſhalt die the death. If you, or any other, when you go to a witch, ſhuld receiue this, or the like ſentence at the Lordes mouth, I reſolue you would be more warie. 2.King.1

I cannot part with this ſinne, becauſe I would beate it downe, and ſtamp it vnto hel, from whence it came. Oh woulde I could find that ſtone that might kill this *Goliah*! I would throw it at him, with al my might, and make

make it ſinke into the midſt of his temples to returne glory to Iſrael, and ſhame to the Philiſtims.

Moſt notable is that place in *Ezech.* where GOD pronounceth an heauy woe againſt theſe wiſe-mongers.

Eze.13.18 Woe vnto the women that ſow pillowes vnder euery arme-hole, wil ye hunt the ſouls of my people: will ye pollute me among my people for handfuls of Barley, and for peeces of bread, to ſtay the ſoules of them that ſhould not die? can you giue life to the ſoules that come vnto you? why doe yee hunt the ſoules of my people in lying to them?

But wilt thou receiue, O thou ſorcerer, be thou wiſe man, or wiſe woman: (alas, wee call them wiſe, but they are fooles,) for they deſtroy their owne ſoules.

Wilt thou receiue (I ſay) thy ful fraught at once, and the totall ſumme of all thine infelicities? thou haſt no intereſt in God, no ſociety with the Saintes, no felowſhip with the beleeuers, no parte or portion in any of the good creatures of God: full of terror and aſtoniſhment, is that ſaying of this Saint *Iohn*, Reue.21.1 the fearefull, and vnbeleeuing, and abhominable, and murtherers, and ſorcerers, and

and all lyers, ſhall haue their portion in the lake that burnes with fire, and brimſtone.

Curſing, and ſwearing; I will but point at: and yet are theſe ſinnes little inferiour to that which we haue already ſpoken of: but what dare not prophane wretches commit, when they may eſcape with immunitie of puniſhment? our common wealth lookes not to the weight of theſe ſins, nor doth the magiſtrate care to ſhew his authoritie, in ſuppreſſing them which makes theſe ſins to walke in the high ſtreetes vncontrowled.

What heart is ſo ſtony like the Adamant, that would not bleede to thinke vpon, or what eare would not tingle to heare the wicked bannings, and blaſphemous oths of many a deſperate wretch; heart, bloud, nailes, wounds, fleſh, euen by all the partes of his glorious body, as if they would crucifie Chriſt anew like the Iewes?

Who is it among vs, that is not giuen, in ſome meaſure, to this ſinne, olde, and young, and all?

Children that haue not learned to go, haue learned to ſweare, and is this to loue God? nay

nay is not this to hate God?

Let vs leaue this ſinne betimes, or God wil haue his day with thee too, O thou ſwearer.

Ecclus. 23 11. The wiſe man hath ſpoken it, that the plague ſhall neuer depart from the houſe of the ſwearer.

The ſonne of a certain Iſraelitiſh woman, for blaſpheming the name of the Lord, and Leu. 24. 14 for curſing, was ſtoned to death without the hoſt.

The fourth Commandement. AGaine, if this loue of God be planted in thy heart, thou wilt keep his Sabbaoth: thou wilt remember that as a principall dutie mong the reſt, thou wilt both reſt thy ſelfe, and cauſe thy family, and all that belongeth vnto thee, to ceaſe from labor, and to ſanctifie the ſame.

Thou muſt, on that day, doe holy things, for it is the Lords holy day: thou muſt not do thine owne waies, nor ſeeke thine owne will, nor ſpeake a vaine worde; that day muſt bee beſtowed vpon exerciſes of holineſſe, as in hearing the word read, & preached, in praying, receiuing the Sacraments, ſinging of Pſalmes, godly conference and meditation.

Thou

Thou muſt come to the church the houſe of prayer, keep my Sabbaoth, and reuerence my ſanctuary.

There you are tied to come, and when you come, come with reuerence: as you cary with you your holy day cloathes, ſo muſt you carry with you your holy day affections.

This Sabbaoth is called in *Eſay*, the Lord his day: but if you follow vanities vpon that day, or do your owne vnneceſſary buſineſſe on that day, you make it your owne day, and not the Lordes day, and ſo you honour not God, but you honour your ſelues, as *Eli* honoured his children. Eſa. 58. 13

The Lord hath giuen vs ſix whole daies, and hath reſerued onely one for himſelfe: and yet wee woulde haue that from him too; at the leaſt, we take the greateſt parte of that from him, and doe beſtow it vppon our luſtes.

If wee offer vnto the Lorde, the morning ſacrifice, we will not attend to giue him the euening incenſe, whereas GOD requireth both, and will not bee ſerued by peece-meales.

If we giue God but a peece of the day, wee

are

3.Kin.3.26 are like the vnnaturall mother, who ſaide of the childe, let it be neither hers, nor mine, but let it bee diuided: ſo wee ſeeme to parte ſtakes, as it were, with the Lord, by diuiding the Sabbaoth day, making it neither Gods wholy, nor our owne.

This is the laſt Commaundement of the firſt Table, but it muſt bee chiefe in requeſt, no commaundement carrieth with it ſuch a charge as this, for it runnes with a ſpeciall *Memento: Remember, that thou keep holy the Sabbaoth day*, as who ſhoulde ſay, in any caſe, ſee thou do obſerue this Commandement; for if thou keepeſt this, thou keepeſt all.

For in comming to Church, to heare, and learne the word of God, to praiſe and glorifie him, thou arte taught thy whole duetie, both howe to obſerue this, yea and all the reſt.

The fift commandement.

THe ſecond table expreſſeth the dutie of one man towards another: it ſheweth what loue thou oughteſt to beare thy neighbor.

The principall duetie braunching out of this loue, is the duetie to Parents. And if thou loue God, thou wilt alſo loue thy Parents:

rents: thou haſt one Father in heauen, who muſt eſpecally be honoured, in manner as thou haſt heard: thou haſt an other father in earth, and God thy Father in heauen commaunds thee to honour him that is thy father on earth.

And this honour hath God imprinted in his name, by giuing them his owne name, the name of father.

He is thy father, therfore honour him, as God gaue our fathers their beginning, ſo haſt thou from thy father thy beginning: it hath pleaſed God to vſe them as inſtruments to beget vs.

This loue containes in it, honour, feare, obedience, and reliefe.

We reade of the yong ſtork, that he carieth the olde one vpon his backe, when for age, he is not able to flie.

This is recorded of the ſtorke to condemne vs men, that will not be carefull to releeue our parents, as they were carefull to relieue vs.

God, and nature, and reaſon, & common ſence, do call vpon vs for this duty to parents, therfore I wil not diſcourſe further vpon it.

And in this commandement thou arte, not

not onely called vpon to bee duetifull to thy naturall parents, but alſo, to the fathers of thy Countrey, or of our houſes, the aged, and our fathers in Chriſt; and vnto them that performe this honour, a ſpeciall bleſſing is promiſed, which is long life.

Further, if thou loue thy neighbour, thou wilt euer bee doing him good, and not euill, all the dayes of thy life. Thou wilt procure all the meanes thou canſt to worke his ſafety: thou wilt defend him from iniury offered him by others; and if thou defend him, thou wilt much leſſe ſeeke to hurt him; and if thou wilt not hurt him, much leſſe wilt thou malitiouſly proceede to kill him; for all this is charged in that commaundement.

THou ſhalt not kill.] As the loue of God appeared in creating vs, ſo it appeareth in preſeruing vs; God that gaue life, will haue vs preſerue life.

Leu. 19. 17 Matt. 5. 22. The Lorde will not haue thee ſo much as to be angry with thy brother vnaduiſedly, nor yet to hate him: nor will he haue thee to mocke or quarrell with thy neighbour.

Whoſoeuer ſayeth vnto his brother, *Racha*, ſhall be worthy of iudgement, but hee

that ſayeth, Thou foole, ſhall be worthy to be puniſhed with hel-fire: theſe are the handmaides of murther, and are all here condemned.

But if thou ſhalt, beeing ouer-ruled by thine owne corrupt wil, and Satan his ſuggeſtion, at any time fall out with thy neighbour, to quarrell with him, and to hate him in thine heart: Oh, beware yet how thou proceede to ſhead his bloud, for then thou falleſt into the extreamitie of the breach of this commandement.

Deſtroy not him whom God hath made, and for whom Chriſt hath died: for he that ſheadeth mans bloud, by man ſhall his bloud be ſhead.

Cain proued not a wanderer til he became a murtherer; he neuer deſpaired of Gods mercy, til he had ſlaine his brother: but when his brothers bloud beganne to crie out for vengeance to the Lord, then he began to crie out alſo againſt himſelfe, mine iniquitie is greater than Gods mercy. Gene. 4. 14

Let this wanderer be a warning to all them that carry bloudy mindes, that hate their neighbours in their hearts: and by his iudgement, let vs grow wiſe, let vs learne, not

to destroy life: for God charged thee to preserue life.

Matt.6.44. Christ commaunds vs to loue, euen our enemies.

The seauenth commandemēt

AGaine, if thou loue thy neighbour, thou wilt not corrupt thy neighbour, thou wilt not tempt him or her to any vncleannes, which is the matter of the seauenth Commaundement: for God will haue vs glorifie him in our bodies, and in our soules.

God requireth vs to be so prouident and careful in guiding our selues, as that we suffer not so much as an vnpure thought or lust to passe from vs.

In this commaundement all vnchaste demeanor, & loose cariage of our selues, all idle talke, foolish and scurrilous iesting, wanton songs, garish or gaudy apparrell, and all lewd pastimes, intising to such vncleannesse, are here forbidden.

For our bodies are the temples of the holi-ghost, and God requireth vs to be holy, as he is holy.

Know ye not, saith *Paul*, that your bodies are the temples of the holy-ghost, which is in you, whom ye haue of God, and you are not

your owne; for ye are dearely bought: therefore glorifie God in your bodies and in your soules, for you are Gods.

Behold the vials of Gods wrath vpon the transgressors of this commandement, and by their falls learne to stand: we reade that *Phineas* in his zeale slewe *Zimry* and *Cosby* for this sinne of adultery.

Fiue and twenty thousands of the Beniamites were slayne for the forcing of the Leuites wife. Iud. 20.

The Sodomites for this sin among others were consumed with fire.

He that committeth adultery, is voide of vnderstanding, he that doth it, destroyeth his owne soule. Prouer. 6.

IN the eight commaundement all stealing, and robbing, all violent wrongs, fraudes, and all desire of other mens goods are prohibited: so we reade in *Leu.* 19.11. *Ephe.* 5.9.1. *Thes.* 4.6. The eight commandement.

The contrary to this is commanded, viz. to bee content with the portion that GOD hath giuen vs, in labouring for our owne liuings, and beeing helpfull to them that need.

The ninth Commandement.

TO proceede yet further: if thou loue thy neighbor, thou wilt not accuſe thy neighbor falſly in any matter, by bearing falſe witneſſe againſt him: God is a God of truth, and he requireth truth in his ſeruants.

If at any time thou ſhalt teſtifie againſt him, looke thy teſtimony be true.

All lying, flattering, and diſſembling, are here forbidden: alſo all backe-biting, and ſlandering.

This Commandement hath many branches: it impeacheth the Iudge, if hee giue falſe iudgement: it impeacheth the Counſellor, if hee carry himſelfe to his client otherwiſe than he ought: it impleades the Recorder, if he falſifie the Record: moſt of all it concernes him; for the Record being ſearched, if it be falſe, an hundred yeares after it may doe harme: it reached to the Iurors, if they giue not a true verdict, according to euidence. If theſe circumſtances were duely conſidered, there would bee leſſe ſwearing and forſwearing than commonly is vſed.

To inſtruct you yet a little further in this Commaundement, you muſt note there be three ſort of teſtimonies.

Suggeſti, Fori, Colloquy: of the Pulpit, of the Court,

Court, of Conference.

False witnesse of the Pulpit, is when the Preacher deliuereth false doctrine: if Christ be not risen, then is our preaching vaine, and we are counted false witnesses of God. 1. Cori 15. 14 15

False witnesse-bearing in the Court, is when one man shall falsely accuse another before the Iudge, as *Tertullus* accused *Paul*, calling him a pestilent fellow, Actes 24. or when the iudge himselfe shall giue corrupt iudgement, as *Pilate* pronounced sentence against Christ, thogh no crime could be produced against him. Actes 5.

Testimony of Conference, is when in priuate matters one accuseth another falsly, by way of slaunder.

Alas, if false witnesse may bee committed so manie waies, who of vs is not a false witnesse?

Wee cannot certainly cleere our selues, from the breach of this commandement, no more than those Iewes could cleare themselues, when they accused the adulterous woman to Christ.

If thou hast but told a lie, or hast flattered, or hast slaundered thy neighbour, thou hast violated this Commandement: but how

groſſely do they tranſgreſſe, and how haynous is their ſin, that in the face of a Court, in the ſight of God, of Angells, and of men, being produced to try the truth in matters of controuerſie, betweene neighbour and neighbour, will dare moſt groſſely, and irreligiouſly to ſweare an vntrueth vppon their booke oaths.

Moſt dangerous, and full of horrour, is the ſtate of ſuch a prophane wretch, for it is a ſinne in the next degree to blaſphemie.

Diddeſt thou but conſider what an oath were, and what a burden or clogge this is vnto thy conſcience, euen a more greeuous burthen to thy ſoule, than the leprozie of *Naaman* was vnto *Gehezi*, thou wouldeſt bee better aduiſed in laying thine hand vpon a booke, and bearing falſe witnes againſt thy neighbour: if after ſo many oaths thou haſt not yet learned what an oath is, learne it now, and bee aſhamed of thine ignoraunce, as *Adam* was of his nakednes.

What an oathe is.

Iuramentum eſt conteſtatio diuini numinis, cum oppignoratione boni, & imprecatione mali. It is the calling of God the father, God the ſonne,

ſon, & God the holighoſt to witnes, with put ting our ſaluation in gage, that our witneſſe is true, and wiſhing our condemnation if it be falſe.

Out of this definition may we ſpell the ſubſtance of an oathe, and the danger of it: if thou ſweare truly, thou haſt ſaued thy gage, ſaluation was the pledge or pawne of thine othes triall: but if thou ſweareſt falſly, thy pawne, & thou thy ſelfe art forfeited, not vnto God, whom thou haſt denied in denying his truth, but to him, who is the father of lies, that tempted thee to lie againſt thine owne ſoule, as hee tempted *Ananiah* and *Saphira*, that is, the diuel; and I know not how thou wilt be diſpenſed with.

Wilt thou know then how to auoide the danger hereof, and withall, the breach of this commandement? thou muſt doe it thus viz. in iudgement, in righteouſnes, and in trueth: and ſo I conclude this commandement.

MAny woordes neede not to bee ſpent in cleering the tenth and laſt, which reacheth to the brideling of our affections. The tenth commandement.

If thou loue thy neighbour, thou wilt not

transgresse, so much as in thought, against him, for the very motions of our harts are able to seperate vs from the loue of God, and the loue of our neighbour.

om.7.7.

See how carefull the Lord is ouer vs, he would haue vs, not onely to watch our woorkes, but our woordes also, and our thoughts.

The former commandement of witnesse-bearing is called by the learned, *Præceptum verborum*: the precept of wordes: and this last may be called, *Mandatum cogitationum*, the commandement of thoughts.

If God would haue thee watch thy words and thy thoughts, how much more carefully woulde hee haue thee to watch thy deedes?

If God requireth thee to glorifie him in words, much rather doth he require thee to glorifie him in deedes, and if in deedes, then most of all in charitable deedes: if to speake well to thy neighbour, then to do well much rather.

And here fit occasion is ministred, to put you in mind of your poore neighbours, deny not them foode and other necessities that they shall require: how do we know but that God

God hath ſent this famine vppon vs, to trie how we wil carry our ſelues to our brethren, the poore diſtreſſed members of Chriſtes body? we haue had many plentifull yeares, Gods name be praiſed for it: in regarde whereof, and in teſtimonie of gratitude, let vs not now ſhut our handes, nor ſhut vp our doores, leſt it might be ſaid, that *Pharaohs* leane kine, haue eaten vppe all the fatte kine.

That which wee giue, is not loſt: he that giues but a cup of cold water, ſhall not looſe his rewarde: remember how God bleſt the oyle in the cruze, and the meale in the bag to the poore widow.

If thou giue to the poore, thou doſt not giue, but lend, and to whom doſt thou lend, but to the Lord? he that giueth to the poore, lendeth to the Lord, and looke what he layeth out, it ſhall be payd him againe: yea, hee will paye it thee againe trebble in the double. 1. King. 17.

Conſider thou giueſt it vnto him, who is thine owne fleſh, who is the image of God as well as thou, who is made of the ſame mould with thee, who muſt be heire of the ſame promiſes with thee.

If

If in other things thy loue appeere not to thy neighbor, yet in this it muſt needes appeare and ſhew it ſelfe, by relieuing him, ſo fulfilling the will of God, who chargeth thee thus in *Deuter.* 15.7.

If thy brother by thee be poore, thou ſhalt not harden thy hart, nor ſhut vp thine hand, but ſhalt relieue him in his neede: he that deſpiſeth the poore, deſpiſeth him that made him: if you ſhall thus do, and in the feare of God I exhort you ſo to doe, to you then belongs that voyce of comfort; Come ye bleſſed of my Father, receiue the kingdome prepared for you from the beginning of the worlde: for I was hungrie, and you gaue me meate; I was thirſtie, and you gaue mee drinke; I was a ſtranger, and you lodged me; I was naked, and you clothed me; I was ſicke and you viſited me; I was in priſon, and you came vnto mee. Knowe, that Chriſt in the poore is hungry and thirſtie, and a ſtranger, and naked, and ſicke, and in priſon; and in as much as you haue done it vnto one of the leaſt of theſe his brethren, you haue done it vnto him.

And now (beloued) that I haue ſhewed you all the circumſtaunces, in effect, of this

loue

loue towardes God, and towardes your neighbour, which is all the duetie that the Lord requireth of you in theſe his Commandements, enter into your ſelues, ſound your ſelues, whether this loue of God be in you, or not.

As S. *Paul* bade the *Corinthians* to prooue themſelues, whether they ſtoode in the faith: ſo I, not by way of commandement, but by requeſt rather, intreate you proue, and examine your ſelues, whether this loue of God be in you or not. 2. cor. 13. 5

It ſhall ſoon appeare by due examination, as a veſſell is iudged by the ſound thereof, to be either empty or full.

Happie is that man that can ſay, all theſe haue I kept. The prodigall ſonne was neuer halfe ſo welcome to his father, as this man is to God.

Δεῶ δόξα ἐν ὑψίστοις θεῷ.

Finis.

Now the fourth time

Printed at London by
Valentine Simmes dwelling
on Adling hill at the ſigne of the
white Swanne, neere vnto
Baynards Caſtle.